

¶: Here be
gynneth the Pystles and
Gospels, of every Sonday
and holy day in the yere.

¶ The Pystle on the fyfte
Sonday in Aduent. The
xiiij. Chapiter to the Ro-
maynes. ¶

Bethzē we knowe
þ it is tyme nowe
þ we awake out
of slepe, for nowe
is our saluaciō ne-
ter the we beleued. The night
is passed and the day is come
we, let vs therfore cast away
wededes of darknes, and let
vs put on the armour of light.
Let vs walke honestly as it
were in the daye lyght, nat in
wyng and drinking, neither
uchambryng and wanton-
nes, neyther in slyfe and en-
yng, but put ye on our lord
Jesus Christe.

¶ The Gospell on the fyfte
Sonday in Aduent. The. xxi
chapiter of Mathewe. ¶

¶ Han Jesus d̄ewe nyne un-
to Jerusalem, and came
betphage unto the mount

in Englyshe. ¶.s. 3
¶ Oliuete/then sent Jesus two
of his disciples/sayeng to the
Go into the Castel that lyeth
ouer agaynst you & anone ye
shall fynde an Asse boūden/ &
her Colte with her, loose them
and bryng them vnto me, and
yf any man saye ought vnto
you, say ye þ your lordē hathe
nedē of them: & strayght way
he wyll let them go. All this
was done to fulfyl that which
was spokē by the prophete, say-
enge. Tell ye the doughter of
Syon beholde thy kinge com-
meth vnto the meke, & sittynge
vpon an asse & a colte, the sole
of an asse vsed to the yoke.
¶ The disciples wente & did as
Jesus comaunded them and
brought the asse & the colte, &
put on the theyz clothes, and
set him theron. Many of the
people spredde theyz garmen-
tes in þ way, other cut downe
braunches from the trees &
strawed them in the way.

¶ Moreouer the people that
wēte before, and they also that
folowed after, cryed sayenge,
¶ Anna the sonne of Dauid
Blessed be he that cometh in
the name of the lordē.

Bible - Bilingual Epistles and
Gospels [English] ¶.s. The

The Pystles & Gospels.

C The Pystle on the seconde Sonday in Aduent. The. xv. chapiter to the Romayns . I.

B Rethyn what soeuer thi ges are wryte afore tyme are wryten for our learnynge that we thowowe paciēce and cōfōrte of the scripture myght haue hope. The god of paciēce & consolacyon, gryue vnto euery one of you, þe be lyke mynded one towardþ another after þe ensāple of Iesu Christ that ye all agreynge togyther, may with one mouth honour god and the father of our lord Iesu Christ. Wherfore receiue ye one an other as christ receyued vs / to the prayse of god . And I say that Iesus Christe was a minister of the Circum cision for the truthe of god / to confyrm the promyses made vnto the fathers . And let the gentyls prayse god for his mer cy , as it is wryte, for th̄ cause I wyl prayse þ amōg þ gentyls & syng i thy name And again he saith ye gentyls reioyle w his people. Agayne, praise the lord all ye gentyls, and laude humāl naciōs. And in another plac e Iesaias saith there shal

in Englyshe.

be þ rote of Jesse , and he that shall ryle to raygne ouer the gentyls: in hym shal the gentyls trusste . The god of hope sylly you with al ioye and pea ce in beleuyng, that ye maye be ryche in hope thowowe the power of the holy ghoste.

C The Gospell on the seconde Sondaye in Ad- uente. The. xxi. cha.

of Luke. D.

I Eſus sayde vnto his disci ples there shalbe signes in the Sonne, and in the Mone and in the Starres , and in þ earthe, the people shalbe in su ch perplexite , that they shall nat tell whiche waye to turne them selues The sec and the waues shal roze, and mennes hertes shal fayle the for feare & for lokynge after thosē thynges whiche shall come on the earth , for the powers of heue shal moue, and then shal they se the sonne of man come in a cloude with power and great glory. When these thinges be gnu to come to passe, then loke vp and lyfe vp your hedes, for your redempcion draweth ne And he shewed them a simili tude



The Pystles & Gospels.

tude, beholde the sygge tree, & al other trees when they shut forth theyz buddes, ye se and knowe of your owne selues þ somer is then nye at hāte. So lyke wyse ye (when ye se these thynges come to passe) vnder stande, that the kyngdome of god is ny. Werely I say vnto you, this generacion shal nat passe, tyl al be fulfilled, heuen and earth shall passe, but my wordes shall nat passe.

C The Pystle the. iii. Son-
daye in aduent. The fyfte
Pystle and the. iiiij. cha-
piter to the Corin-
thyans. **A.**

Bethren let me this wyse
Esteme vs cuen as the mi-
nisters of Christe, & disposers
of the secretes of god. further
more it is requyzed of þ dispo-
sers, that they be founde faith-
full, with me is it but a verye
smal thyng, that I shulde be
iudged of you other (of mancs
day) no I iuge nat mine owne
selfe, I knowe nought by my
selfe, yet am I nat therby iusti-
fied, it is the lord that iugeth
me, therfore iudge nothing be-
fore the tyme, vntyll the lord

in Englyshe. **Fo. ii.**
come whiche wyl lyghte thynges
that are hyd in darkenes
and open the counsayles of þ
hertes. And than shall ecury
man haue prayse of God.

C The Gospel on þ. iii. Son-
daye in Aduent. **The. xij.**
cha. of Mathewe. **A.**

Whē Johā beying in prisō
herde þ work of Christ
he sente two of his disciples &
sayde vnto hym. Atte thou he
that shal come or shal we loke
for an other. Iesus answered
and sayd vnto the. Go & shew
Johā what ye haue herde and
sene. The blynde se, the halte
go, the lippes are clenched, the
defe here, the dead are reysed
þ agayne, and the Gospel is
preached to the poore, & happy
is he that is nat huttē by me.
Cuen as they departed Iesus
began to speake vnto the peo-
ple for Johā. what wēt ye for
to se in the wyldernes went ye
out to se a rede wauering with
the wynde, oþher what wente
ye out for to se. Went ye to se a
man clothed in softe rayment
Beholde they that were softe
clothing, are in kings houses,
But what went ye out for to se

A. ii. **Mentes**

The Pystles & Gospels.

Went ye out to se a prophete? Ye I saye vnto you, and moze ther a prophete, for this is he of whom it is wryten. Behold I sende my messenger before thy face, whiche shall prepare thy way before the.

C The Pystle on the. iiii. sonday in Aduent. §. iii. Chapiter to the Phillipians. A.

B Reþþe reioice in the lord Balway, and againe I say reioyce, let your softenes be knownen vnto al me. The lord is euен at hande. Be nat care ful, but i al thingz shewe your petition vnto God in prayer and supplication with giuge of thanges. And the peace of god whiche passeth al vnder standyng kepe your hertes / and mindes in Christe Jesu.

C The Gospel on the. viii. so day in Aduent the fyfte chap. of Joh̄n. C.

When the Jewes sent pre stes and leuytes fromie Jersusalem to axe Joh̄n. What arte thou. And he confessed / and denied nat, and sayde playnely, I am nat Christe, and they axed him, what the arte þ þe. Helias & he saide I am

In Englyshe.

nat. Art thou a prophete. And he answered no. Then sayde they vnto him: What arte þ, that we may giue an answere to them that sente vs. What saiest thou of thy selfe? he said I am the boyce of a cryat in the wyldernes make strayght the way of the lord, as sayde the prophet Elaias. And they whiche were sente, were of the pharises & they axed him and sayde vnto him. Why baptysest thou the if þ be nat Christ nor Helias neyther a prophete? Joh̄n answered the sayeng, I baptyle with water, but one is come among you, whom ye knowe nat. He it is that commeth after me whiche was before me, whose shoo lachet, I am nat worthy to vnloose. These thynges were done in Bethabara beyonde Jordane where Johan dyd baptyle.

C The Pystle at hye masse on Christmas day. The first chapter to the Hebrewes. A.

B Reþþe, god i tymes past dyuersly & many wayes, speake vnto the fathers by prophete, but in these laste dayes he hath spoke vnto vs by his sonne.

The Bytles & Gospels.

sonne, whome he hathe made
heye of al thynges, by whom
also he made þ wōlde. whiche
sonne beyng the bryghtnes of
his glōy: and very ymage of
his substance, bearyng vp ali
thinges with the wōrde of his
power, hath in his owne pson
pourged our synnes, and lyt-
teth on the right hande of the
māesty on hie, and is more ex-
cellent then the angels, in as
moch as he hath by entitāuce
obteyned an excelenter name
þe haue they, for vnto which
of the angels sayde he at any
tyme þ arte my sōne, this day
begat I þ. And agayne, I wil
be his father, & he shall be my
sōne. And agayne when he bry-
geth in the fyſt begotten son
into the wōrld he saith. And
al the angels of god shal wo-
shyp hym, & vnto the angels
he sayeth, he maketh his an-
gels spirites & his mynisters
ſāmes of fyſe but vnto þ sōne
he saith, god thy ſeate ſhalbe
for euer, and euer the cepter
of þ kingdome is a ryght ce-
pter. Thou haſte loued ryght-
wisenes & hated iſquite wher-
ſoþe hathe god whiche is thy

in Englyſhe fo. iii.
god, anoynted the wō the oyle
of gladnes aboue thy felowes
And thou loxde in the begyn-
nyng haste layde the founda-
cion of the earth. And þ heuēs
are the woſkes of thy handes
They ſhall peryſſhe, but thou
ſhalt endure, they al ſhal wax
olde as doth a garmēt, & as a
veſture ſhalt þ chaunge them
& they ſhalbe chaunged but þ
art alwayes the ſame and thy
yeres ſhal nat fayle.

C The Gospell at hye masse
on Chyſtmas day the. i, cha-
piter of Johā. A

In the begynninge was the
wōrde, and the wōrde was
with god, & god was þ wōrde
The ſame was in the begyn-
nyng with god. All thynges
were made by it, & without it
was made nothyng that was
made. In it was lyfe, and the
lyfe was the lyght of me, and
þ lyght ſhineth in þ darknes,
and the darknes compre-
deth it nat. There was a man
ſente from god, whose name
was Johā. The ſame came as
a wytnes, to beare wytnes of
the lyght, & all men throughe
hi myght beleue, he was nat

A. iii. that

The P̄ystles & Gospels.

¶ lyght but to bere wyt̄nes of the lyght . That was a true lyght, whiche lighteth al men that come into the w̄orlde , he was in the w̄orlde , & the w̄orlde by him was made , & þ w̄orlde knewe hi nat, he came among his owne, and his owne receyued hym nat , vnto as many as receiued hym, gaue power to be the s̄ones of god, in that they beleued on his name / which were boyn̄e nat of blod nor of the wyll of the fleshe , nor yet of the wyll of men, but of god & the w̄orlde was made fleshe, and dwelte among vs / and we sawe the glory of it, as the glory of the onely begotten s̄one of þ father, whiche w̄orlde was ful of grace and verite.

¶ The P̄ystle on S̄. Steuens day. The. vi. chapiter of the Actes of the Apostles. C.

S̄teuen full of saythe and power, dyd greate won-
ders and myzacl̄es among the people. Then there arose cer-
tainye of the synagoge, whiche are called Libertynes & Syze
nites, & of Alexandria , and of Cylicia / & Asya, and disputed
with Steuen & they coulde nat

in Englyshe.

resyste the w̄yldome, and the spirite, with whiche he spake. When they herde these thyn-
ges, they hertes claue a son-
der, and they gnashed on him with theyz teeth , but he be-
yng full of the holy Ghoste,
loked vp stedfastly with his
eyes ento heuen, and sawe the
glory of god and Jesus stan-
dynge on the ryght hande of
god, and sayde, beholde, I se
the heuens open, and the s̄one
of man standing on the ryght
hande of god. Then they gaue
a shoute w̄ a loude boyce and
stopped theyz eares & ran vpo
hym all at ones, and cast hym
out of the cytie , and stoned hi
& the w̄ytnesses layde downe
theyz clothes at a yonge mas-
fete named Haule. And they
stoned Steuen callynge on, &
sayenge: Lorde Jesu receyue
my spirite, & he kneled downe
and cried with a loude boyce.
Lorde laye nat thys synne to
their charge. And whā he had
thus spoken / he fell a slepe in
our Lorde.

¶ The Gospel on saynt Steuens day. The. xxiiij. chapiter
of Mathewe. D.

Jesus

The Pystles & Gospels.

Iesus sayde unto the Iewes and cheke preestes beholde I sende unto you wylle prophetes, wylle men and scrybes, and of them some shal ye scourge in your synagoges, & persecute from cytie to cytie & al ryghtuous blode may fall on you, whiche was shed vpon the earth, from the bloude of ryghtwo⁹ Abel unto the blode of Zacharias the sonne of Barachias, whome ye slewen bytwene the temple and the auer. Uxely I say unto you, al these thynges shall lyght vpon this generacyon Ierusalem, Ierusalem, whiche kyllest prophetes & stonest them whiche ar sent to the, howe oft wolde I haue gathered thy childre togidher, as the henne gathereth her chyckes vnder her wnynges, but ye wold nat, beholde your habitacion shal belefte vnto you desolate **F**or I say unto you, ye shall nat se me hensforth tyl that ye saye. Blessed be he that cometh in the name of the lorde.

C The Pystle on S. Johan the Euangelistes day.

Ecclesiastice. xv.

in Englyshe. **F**o. liii.

H E that feareth god wylle do good: and he that keepeth the lawe shall obtaine wylledome and shal wyl come agaynst him as an honoorable mother: as a womā yet a vigin shal receiue hi. She shal fede hym wth the breaude of lyfe and vnderstandyng and the water of holsome wisdome she shall giue him to dynke & she shal exalte hym amonge his neyghboures and shall open his mouth euē in the thyckest of the congregacion. And she shal syl hym with the spirite of wisdome & vnderstanding, & wth the garmet of glory shal apparell hym. She shall make him ryche wth ioye & gladnes & shal enherete hym of an euerlastynge name.

C The Gospel on S. Johās day the Euangelyst. The xxi. chapi. of Johā. **E**.

Iesus sayd to Peter folow me. Peter turned aboute & sawe & disciple whom Jes^us loued folowig which also lened on his brest at supper, & saide. Lord which is he & shal betray the? when Peter sawe him, he said to Jes^us. Lord what shall he

The P̄stles & Gospels
he here do: Jesus sayde vnto
him if I wyl haue him to tary
tyll I come, what is that to þ
folowe thou me. Then wente
this sayenge abrode amouge
the breþhen that þ Dyscypyle
shuld nat dye. And Jesu sayd
nat to him, he shal nat die, but
if I wyl þ he tary tyl I come,
what is that to the, the same
disciple is he, which testifieth
of these thynges, & we knowe
that his testimony is true.

**C The P̄stle on chylðermas
day. The. xiiii. chapter
of the reuelacyon of**

Saynte John.

And I looked & lo a labe
sode on the mount Syon
and with him a. C. 4. xlivii. M
hauing his fathers name wri
ten in theyz forhede s, & I herd
a boyce from heuen as þ souð
of many watters, & as þ boyce
of a great thuder, & I herde þ
voice of harpers harpiq with
their harpes, & they songe as
it were a newe songe before þ
seate, and before the. iiiij. bea
stes, & the elders and no man
coulde leue that songe but þ.
C. 5. xlivii. M. whiche were re
demed from þ erth. These are

in Englyshe,
they whiche were nat defyled
with wemen, for they are by
gyns. These folowe the labe
whither soever he goeth, these
were redemed from men be
yng the first fruities vnto god
and to the lambe, and in theyz
mouthes was founde no gile
for they are without spotte be
fore the trone of god.

***The Gospel on Chylðermas
daye. The. iiij. chapter
of Mathewe. C.**

The angel of þ lorde appe
red to Joseph a dñe
sayeng. Arise & take the chylde
and his mother, & slye into E
gypt & abyde there tyl I bring
the wrode, for Herode wyl seke
the childe to destroy him. The
he arose & toke the chylde and
his mother by night & depar
ted into Egypte, & was there
vnto the death of Herode, to
fulfyl that whiche was spoken
of the lord, by the prophete,
whiche sayeth, out of Egypte
haue I called my sone. Then
Herode perceyuyng that he
was mocked of the wylde men,
was excedyng wrothe / and
sente forthe and slew all the
chylðen that were in Bethle
and

The Pystles & Gospels.

¶ in þ all costh therof as many as were two yere olde and vnder , accordyng to the tyme whiche he had diligently serched out of the wise men. Thē was fulfilled that whiche was spoken by the prophete Jere-my, sayeng. On þ hylles was a boyce herde, mourninge we pinge, and great lamentacion Rachel wepinge for her chyl- den and wolde nat be confor- med bycause they were nat.

C The Pystle on the sonday after Chyztmas day the.iii.

chapitre to the Gala-
thyans. A.

B Reþhen I say þ the heire Has longe as he is a chylde differeth nat from a seruaunt though he be lordē of al but is vnder tutoȝs and gouerners, vntyll the tyme appoynted of the father, euen so we as long as we were chyldren , were in bondage vnder the ordinac- tions of the worlde, but when the tyme was full come , god sente his sonne boȝne of a wo- man, and made bonde vnto þ lawe to redeme them , whiche were vnder the lawe / that we þowwe electiō might receiue

in Englyshe. **Fo. b.**
the inheritaunce that belon- geth vnto the naturall sōnes, because ye are sonnes . God hath sent the spirite of his son into our hertes , which cryeth Abba father wherefore nowe arte thou nat a seruaunt , but a sōne, if thou be the sōne thou arte also the Heyze of God throughe Chyste.

C The Gospel on þ sōday af- ter Chyztmas day, the.ii. cha. of Luke. E.

I Oſeph and Mary, the mo- ther of Iesus meruaylede those thynges , whiche were spoken of him , and Symeon blyssed them , and sayde vnto Mary his mother beholde þs chylde shalbe the fall, and re- surreccyon of many in Israel and signe whiche shalbe spoke against, & moreouer þ swerde shall pearce thy soule that the thought̄ of many hertes may be opened & there was Anna a prophetesse, the doughter of Phanuel of þ Trybe of Aser, & she was of a great age / and had lyued with an husbande seuen yere from her vyginitie & she had be a wydowe about foure score and fourte yeaſes ,

B. j. whiche

The Pystles & Gospels.

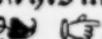
whiche wet neuer out of þe Cēple, but serued there, with fastynge & praier night & daye, and she came forthe that same houre, and prayled God and spake of hym, to al that loked for redempcyon in Jerusalem. And as lone as they had perfourmed al thingis accordinge to the lawe of the lord, they returned into theyr owne cytie Nazareth, and the chylde grewe & waxed strong in spirite, and was ful of wyldeome and the grace of God was with hym.

The Pystle on newe yeres daye. The seconde chappyter vnto Tytus. C.

Most dere beloued Tytus. The grace of God that bryngeth saluacyon vnto all men hath appered & teacheth vs that we shuld deny vngodlynes and worldly lustes, and that we shulde lyue sober min dyd rightuously and godly in this present wold, lokynge for the blyssed hope and gloriouſ appertyng of the myghty god, and our sauoure Iesu Christ whiche gaue hym selfe for vs, to redene vs from all

in Englyſhe, bnytlywſenes, & to pourge vs a peculter people vnto hiſſe ſeruently gyuen vnto good wrokſes. Theſe thingis ſpeke and exorte.

The Gospell on newe yeres daye. The 1. chappyter of Luke. C.

And when the eyght day was come that the child shulde be circumciled his name was called Ielus which was named of the Angel before he was conceyued in his mothers wombe.  

The Pystle on twelue daye Elaye. lx.

Vrand receiue lyght Ierusalem: for thy light is come, & the gloxy of the lord is vp ouer þ, for beholde darknes ſhal couer the erth, and a thyckemyst the nations, but þ lord ſhal ryse as the ſone ouer the and his gloxy ſhalbe ſene vpon the, and the heþen ſhal walke in thy lyght, & the kyn ges in the brightnes that is riſen ouer the, lyft vp thine eies rounde aboute and ſe, al theſe are gathered together and are come to þ thy ſones ſhal come from farre, and thy daughter ſhall

The Pystles & Gospels

halbe cuer by thy syde, then þ
shalt se and shalte haue pleny
þy hert shal woder, and brek
out in ioye, when the multy-
tude of þ see are turned to the,
and the armes of the hethene
are come vnto the. The abun-
daunce of Camelles shal couer
the, and the Dromadoryes of
Madian and Ephra shal come
all of them frō Saba, & bryng
golde, and frankensence, and
þat prech the p̄aise of þ lordē
C The Gospel on the twelue
daye. The seconde chapi-

ter of Mathewe. x.

When Jesus was boorne
in Bethleem in Iury, in
the tymie of kynge Herode, be-
holde, there came wyse men
from the East to Jerusalē say-
ing where is he that is boorne
kyng of the Jewes, we haue
sene his starre in the East, and
are come to woshypp him. Herode
the kyng, after he had
herde this was troubled, & al
Jerusalem wisch him, and he
gathered al the chefe preestes
and scribes of the people, and
demaunded of them where
Christ shulde be boorne. They
sayde vnto hym in Bethleem

in Englyshe. **Fo. vi.**

in Iurye for thus it is wryten
by the prophete. And thou Be-
thleem in the lande of Iurye,
arte nat the leste concernynge
the princes of Juda for out of
the shal come a captayne, whi
þe shall gouerne my people
Israel. Then Herode preuely
called the wyse men, & diligētly
enquired of them, the tyme of
the starre that appered, and
seni them to Bethleem sayenge
Go and serche dilygently for
the chylde, and when ye haue
founde him, bryng me wozde
that I may come and worship
him also, when they had herde
the kyng, they departed, and
lo the Starre whiche they
saw in the East, wente before
them, vntyl it came and stode
ouer the place where the child
was, whē they sawe the starre
they were meruaylously glad
and entred into the house and
founde the chylde with Mary
his mother, and kneled down
and woshypped hym, and o-
pended theyr treasures, and of-
fered vnto hym gyftes, golde,
frankensence, and myre. And
aft they were warned of God
in theyr slepe, that they shulde

viij. nat

The Pystles & Gospels.

nat go agayn to herod. They returned into they; owne cou
trey another waye.

C The Pystle on the sonday
within the vtas of þ
Epyphany.

V þ and receyue lyght Je
rusale. ac. Ye shall fynde
this pistle on twelf day. fo. vi.

C The gospel on the sondaye
within the vtas of the Epi
phany. The fyfth cha
piter of Iohn. D.

I Ohn sawe Jesus cōmyng
vnto him & layde. Behold
the labe of god, whiche taketh
away the sinne of the wozlde.
This is he of whome I sayde
after me cōmeth a man whiche
was before me, for he was yet
then I, and I knewe him nat
but that he shulde be declared
to Israel. Therfore am I cōe
baptysyng with water. And
Iohn bare recorde sayenge I
sawe the sprite descendyng
from heuen, lyke vnto a doue
and it abode vpon him and I
knewe him nat, he that set me
to baptyle the in water sayde
vnto me, vpon whom þ shal
se the sprite descedē and tary
stil on him þ same is he whiche

in Englyshe,
baptyseth with the holy ghost
And I sawe and bare recorde
that this is the sōne of god.

C The Pystle on the i. Sō
day after the vtas of þ Epi
phany. The xij. cha. to
the Romayns. A.

B Rethē I beseche you by
the mercifulnes of God,
that ye make youre bodyes a
quycke sacrifice, holy & accep
table vnto god, which is your
reasonable seruynge of god, &
fassion nat your selues, lyke
vnto th̄ world but ye be chaū
ged in your shape, by the ten
nyngē of your wyttes, that ye
may fele what thyng þ good,
that acceptable, and perfecte
wil of god is for I say thozow
the grace that vnto me giuen
is to euery man amonge you,
that no man esteme of himself
more then it becommeth hym
to esteme, but that he discrely
tudge of him selfe accordyngē
as god hath dealt to euermā
the measure of faythe as we
haue many meb̄es in one bo
dy, & all meb̄es haue nat one
offyce, so we beyng many, are
one bodye in Chryste: & every
mā amōg our selues one ano
thers meb̄es. The

The Vyttles & Gospels.
Che Gospel on the. i. **W**ō-
dape after the vtas of the
Epiphanye. The secōde
chapiter of Luke. **S**

Wē Iesus was. xij. yere
Wolde, they wente vp to
Jerusalem after the custome
of the feaste, and when they
had fulfylled þ dayes, as they
returned home, the chylde Ie-
sus bode styl in Jerusalē vn-
knowen to his fater and mo-
ther, for they supposed he had
ben in the cōpany. They came
adayes iorneye, and soughte
þm amonge theyz kynsfolke
and acquaintance, & founde
þm nat. They wente backe a-
gaine to Jerusalem & sought
him, and it fortuned that after
þre dayes, they found him in
the temple sytting in the myd-
des of the doctours bothe he-
tinge them, and posyng them
and al that herd him, meruay-
led at his witte and answeres
and when they sawe him, they
were astonyed, & this mother
saide vnto him, sōne why hast
thou th⁹ dealt wth vs. Behold
thy fater and I haue sought
þe sorowynge, and he said vnto
þe howe is it, that ye haue

in Englyshe. **S**o, v. i.
soughte me, wþst ye nat, that
I must go aboute my fathers
busynes, and they vnderstode
nat the layenge that he spake
to them, & he wente with them
and came to Nazareth, & was
obedient to them, but his mo-
ther kepte all these thinges in
her herte, and Ies⁹ encreased
in wylome and age, and in fa-
uoure with god and man.

Che Vyttle on the. ii. **W**ō-
day after the vtas of the Epi-
phanye. The. xij. cha. to
the Romayns. **C**

Bethzē seynge þ we haue
diuers gyftes, according
to the grace that is gyuen vnto
vs, if any mā haue the gyft
of prophesye let hym haue it,
that it be agreynge vnto the
fayth. Let hym that hath an of-
fyce wayte on his offyce, let hi
that teacheth take hede to his
doctryne, lette hym that ex-
teth, gyue attendaunce to his
extacyon, if any man gyue,
let hym do it with synglenes,
let hym that ruleth, do it with
diligence, yf any man shewe
mercy, let him do it with chere-
fulness, let loue be without dis-
simulacyon, hate þ whiche is

W. iij. **euyll**

The **H**ystles & **G**ospels
euyl, and cleue vnto þ whiche
is good. **W**e kynde one to ano
ther with brotherly loue, in gi
uyng honoure, go one before
another, lette nat the busines
whiche þe haue in hande be te
dious to yow, be feruent in the
spirit, applye your selues to
the tyme, reioyse in hope be pa
cient in trybulacion continue
in prayer, dystribute vnto the
necessitie of the saintes and di
lygently to harbowre. **B**lysse
þe whiche þe secrete you blysse
but curse nat, be mery wþ them
that are mery, wepe with þe
that wepe, be of lyke affection
one toward another, be nat hy
minded, but make your selues
equal to them of þe lower sorte

C The **G**ospel on the. ii. **S**o
daye after the **v**tas of the
Epiphanye þ. ii. cha
piter of John. I.

There was a maryage in
Cana a cytie of galile, **z**
Jesuþ mother was there Jesus
was called also and his disci
ples vnto the mariage, **z** whē
the wine failed Jesus mother
sayde vnto hym, they haue no
wyne. Jesus sayde vnto her,
woman what haue I to do w

In Englyshe.
the min houte is nat yet come
his mother sayde vnto the mi
nisters, what souer he sayeth
vnto you do it. There were stā
dinge. vi. water pottis of stone
after the maner of purifyseng
of the Iues conteiunge. ii. or
iii. fyf kyngs a pece. Jesus saide
vnto them, fyl the water pottis
and they filled them vp to the
harde brim, **z** he said vnto the
Drawe out nowe, and beare
vnto þe gouernour of the feast
and they bare it. Whan the ru
ler of the feaste had tasted the
water that was turned vnto
wyne, neyther knewe whense
it was, but þe ministers which
drew the water knew, he cal
led the bryde grome, and said
vnto him, al men at the begin
nyng, set forth good wyne, **z**
when me be dronke, then that
which is worse, but thou hast
kept backe the good wyne vn
tyl nowe. This beginning of
myzacles dyd Jesus in Cana
of Galyle, and shewed his glo
rye, and his Dyscyples bele
ued on him.

C The **H**ystle on the. iii. **S**o
daye after þe **v**tas of the **Epi**
phanye þ. xii. cha. to þe Roma.
Brythen

The **P**ystles & **G**ospels.

Rethren, be nat wyse in
Byour owne opynyons. Re-
... compence to no man eul-
for euyl, prouydē afoze hande
thinges honest in the syght of
al men, yf it be possible, yet on
your parte haue peace with al
men d'rely beloved auēge nat
your selues, but giue rome vnto
the w̄zathe of god, for it ys
wyten, vengeaunce is myne,
and I wyl rewardē sayeth the
wozde. Therfore if thyn enemys
hunger fedē him, yf he thyſte
gve him drinke, for in so do-
yngē thou shalte heape coles
of fyre on h̄s head, be nat ouer
come of euyll, but ouer come
wyll with goodnes.

Cthe **G**ospel on the. iii. **S**o
day after the **v**tas of the **Epi-**
phany. **C**he. viii. **c**api-
ter of **M**athewe. **A.**

When Jesus was come
downe frō the mountayn
mōue people folowed hi and
so there came a lepze and wo-
lippēd hym sayenge, may-
ster, yf thou wylte thou canste
make me clene, he put forth h̄s
hāde and touched him sayeng
I wyl, be thou clene, and im-
mediately his leprosy was cle-

In **E**nglyſhe. **F**o. viii.
ſed, and Jesus ſayd vnto him
ſe thou tel no man, but go and
ſhewe thy ſelfe to the preef, &
offre the gyft that Moyleſ cō-
maunded, in witneſſe to them
When Jesus was entred into
Capernaum, there came vnto
hym a certayne Centurion, be-
ſechyng him, & ſayeng. May-
ſter, my ſeruaunte lyeth ſycke
at home of the palseye, and is
greuously payned, and Jesus
ſayde vnto hym. I wyll come
and cure hym. The Centurion
aſwered and ſaid. Sir I am
nat wozthy that thou ſhuldest
come vnder h̄ rofe of my house
but ſpeake the wozde onely &
my ſeruaunt shall be healed,
for I alſo my ſelfe, am a man
vnder power, and haue ſouldi-
ours vnder me, and I ſaye to
one go, and he goeth, and to a
nother come and he commeth
and to my ſeruaunt do this, &
he doth it. When Jesus herd
that he meruayled and ſayde
to them that folowed him. We
rely I ſaye vnto you. I haue
nat founde ſo great fayth: no
nat in Israel. I ſaye therfore
vnto you, & many ſhall come
from the East & West and ſhal
reſte

The Pystles & Gospels,
rest with Abraham, Isaac, &
Jacob, in the kyngdome of he
uen, and the chyldren of the
kyngdome shal be caste out in
to þe vter darknes, there shal
be weppinge and gnashyng of
teeth. Then Jesus satte vnto
the Centurion, go thy waye, &
as thou haste beleued, so be it
to the, and his seruaunte was
healed the same houre.

C The Pystle on the. iiii. son
day after the vtas of the Epi-
phany. The. xiiij. chapiter
to the Romayns. **V.**

B Reþren owe noþyng to
any man but to loue one
another for he that loueth a-
noþer fulþylleþ the lawe for
these comaunderementes thou
shalte nat comit aduoutery, þ
shalte nat kyll, thou shalte nat
stele. Thou shalte nat bere fals
wytnes. Thou shalte nat de-
syze, & so forþe if there be any
other comaunderemente, they
are al cōþrehendyd in this say-
eng. Loue thy neyghbour as
thy selþe, loue hurteth nat his
neyghbour. Therfore loue is
the fulþyllyng of the lawe.

C The Gospel on the. iiii. so
day after the vtas of the Epi-

in Englyshe.
phanye. The. viii. Chapiter
of Mathewe. **C.**

When Jesus entred in to
a shyp and his disciples
folowed him, and behold ther
arose a great stoyme in the see
in so much that the shyp was
hid with waues, and he was a
sleepe and his dysciples came
vnto hym, & awoke hym say-
enge. Mayster sauе vs we pe-
ryshe, he saide vnto them why
are ye fearefull. O ye of lytell
fayth. Then he arose and rebu-
ked the wyndes and the see, &
there folowed a gret calme, &
the men meruayled and sayde
what man is this, that boþe
wyndes and see obey hym.

C The Pystle on the. v. So
daye after the vtas of þe Epi-
phany. The chyðde cha.
to the Colossians. **V.**

B Reþre, nowe as electe of
god, holye and beloued,
put on tender mercy, kindnes
humblenes of mynde, meke-
nes, longe suffryng, forþe-
ryng one another, if any man
haue a quarel to another, eue
as Christ forgaue you euens so
do ye, aboue all these thynges
put on loue, whiche is the vþe
of þe

The Psalms & Gospels
of perfectnes, and the peace
of good rule in your hertes, to
the whiche peace ye are called
in one body, & se they be thank-
ful, let þe woorde of Christ dwel
in you plentuously in all wps-
domme teche & exerte your own
selues in Psalmes and Hym-
nes, & spiritual songes, which
haue fauour wth them singyng
in your hert to the lord, and
al thinges what so euer ye do
in woorde or dede, do in þe name
of the lord Jesu, gryuyng tha-
tes to god the father by hym.
¶ The Gospel on þ. v. sonday
after the vtas of Epiphany þ

þ. viii. cha. of Mathew. **G**

Jesus sayde vnto his disci-
ples. The kyngdome of he-
uic is lyke vnto a man whiche
sowed good sede in his felde,
but while me slept, there came
his fo, & sowed tares amoung
the wheate & wente his waye.
When the blade was sprong
þ, & had brought forth fruite
then appered the tares also.
The seruauntes came to the
householder, and sayde vnto
hym. Wyz sowedest nat thou
good sede in thy close, from
whense then hath the tares, he

in Englyshe. **Fo. ix.**
sayd to them the enuyous ma-
hath done this. Then the ser-
uauntes sayde vnto hi. Wylt
thou then that we go and ga-
ther the: and he saide nay, lest
while ye go about to weare out
the tares, ye plucke vp also w
them the wheate by the rotes
let bothe growe togyther till
haruest come, and in tyme of
heruest, I wyl say vnto my ce-
pers, gather ye fyfle the tars
and bynde them in Sheues
to be brente, but gather the
wheate into my barne.

¶ The Psalme on the Sodday
after weddyng goeth out cal-
led Septuagesima. **The. i.**
Psalme to the Corinthias
and the. ix. cha. **D.**

B Rethre, perceyue you nat
how þ they whiche runne
in a course runne all, yet but
one receyuethe the rewarde, so
runne þ ye may opteyne. Euery
ma that proueth maystres ab-
staineth from al thinges, and
they w it to obstayne a corrup-
tible crowne, but we to obtain
an vncorruptible crowne. I
therfore so runne, nat as at an
vncertayne thing, so fyght I
nat asone that beateth þ ayre

C. i. but

The Pystles & Gospels
but I tame my body, & bryng
hym into subiection, lest after
that I haue preached to other
I my selfe shulde be a caste a-
waye. Brethren, I wolde nat
that ye shulde be ignoraunte
of this/as your fathers were
all vnder a cloude, and al pas-
sed thowowe the see, and were
al baptysed vnder Moyses in
the cloude, and in the see, and
dyd all eate of one spyytuall
meate, and dyd all drynke of
one maner of spyytual drynk
and they dronke of that spiri-
tual rocke that folowed them
whiche rocke was Christe.

*The Gospel on þ sōdaye aft
wedding goth out called Sep-
tuage. þ. xx. chap. of Mat. A.

Iesus layde vnto his disci-
ples. The kyngdome of he-
uen is lyke vnto an houschol-
der, whiche wente out erly in
the morynge to hyre labou-
rers into his vineyard & he agre-
ed with þ labouurers for a peny
a day & sent the into his vine-
yard. And he went out about
the thynde hour, & sawe other
standyng ydel in the market
place, and said vnto them, go
ye also into my vyneparde / &

in Englyshe.
what so euer is ryght, I wyll
gyue you, and they went their
way. Agayne he wente out a-
bout the syxte and nynty hou-
re, and dyd lykewyse. And he
went out abouthe the eleuenth
houre and founde other stan-
dyng ydel, and sayd vnto the
why stande ye here al the day
yoell. They sayde vnto hym.
Because no man hathe hyred
vs. He sayde vnto them. Go
ye also into my vyneparde &
what so euer shal be ryght, þ
shal ye receyue. Whan euen
was come, the lord of the vyn-
eparde saide vnto h̄s Stewart
call the labourers, & gyue the
they; hyre, begynne at the last
tyl thou come to the fyfth. And
they which were hired abouthe
þ eleuenth houre, came & recey-
ued every man a peny. Then
came the fyfth, supposynge þ
they shulde receiue more, and
they lykewyse receyued every
man a peny. And when they
had receiued it, they grudged
agaynst the good man of the
house sayeng. These last haue
wrought but one houre, and þ
haste made them equall vnto
vs, which haue boorne the bur-
then

The Pystles & Gospels

then and hete of the daye. He
answered to one of the laien
fronde I do þ no w^zonge, dyd
rest thou nat agre with me for
a speny . Take that whiche is
thy duetye, and go thy way, I
wyll gyue vnto this laste, as
muche as to the, is it nat law-
full for me to do as me lyfeth
Wynne owne is thyn eye euil
because I am good, so the last
halbe fyfth, & the fyfth shal be
laste, for many are called, but
fewe be chosen.

CThe Pystle on the Soday
of lx. the. v. Pystle to the Co-
tinthyans & the. xi. chapi. G.

BRETHRE suffre folcs glad-
ly because that ye youre
selues ar wise, for ye suffre euē
ifa man byng you into bon-
dage, if a man deuoure, if a man
take, if a man exalte him selfe
ifa man smute you on the face
I speke as cōcerninge rebuke
as thoughē we had ben weke
howbeit wherin so euer any
man dare be bolde, I speke
solyschely, I dare be bolde al-
so. They are Ebzues, so am I
They are Istraelytes, euē so
am I. They are the sēde of A-
braham/euē so am I. They

in Englyshe. **Fo. x.**

are the ministers of Christ. I
speake as a foole, I am moze.
In laboures moze abundant
in strypes aboue measure, in
pryson moze plentuously, in
death ofte, of the Jewes/fyue
tymes receyued I, every time
xl strypes saue one. Thysse
was I beaten with roddes. I
was ones stoned. I suffered
thysse shyp brake, nyght and
day haue I bē in the depth of
the see in iorneyng often. In
parels of waters, in parell of
robbers/in leopardies of min-
owne nacyon, in ioperdies a
mong the hethen, I haue ben
in parels in cyties / in parels
in wildernes, in parels in the
see in parels among false bre-
thren in laboure and trauaile
in watchyng ofte, in hungre,
in thysste in fastynge often, in
colde and in nakednes, besyde
the thynges whiche outwar-
dely happen vnto me, I am
combēd dayly and care for al
congregacyons. Who is lycke /
and I am nat lycke / who
is hurte in fayth, and my hert
burneth nat yf I muste nedes
reioyce / I wyll reioyce of
myne infyrmites. God the fa-

C.ij. ther

The Pystles & Gospels.
ther of our lord Jel^o Christ,
which is blessed for euermore
knoweth that I lye nat.

C The Gospel on the Son-
daye of. xl. The. viii. cha-
piter of Luke. 3.

When muche people were
gathered togyther, and
were come to Jelus out of the
citties, he spake by a similitude
A sower went out to sowe his
seede. And as he sowed, some
fel by the way syd, and it was
troden vnder fete, and the fou-
les of the ayre deuoured it vp
and some fel on stones, and as
sone as it was sprōg vp, it wy-
thered away because it lacked
moystnes, and some fel amōg
thornes, & the thornes sprong
vp with it, and choked it. And
some fell on good grounde, &
spronge vp and bare frute an
hondreth folde. And as he said
these thinges, he cried, he that
hathe eares to heare, let hym
heare, his disciples asked him
sayenge, what maner simili-
tude this shulde be, & he sayde
vnto you it is giuen to know
the secretes of the kyngdome
of god, but to other in simili-
tudes, that when they se, they

in Englyshe.

shulde nat se, and when they
heare, they shulde nat vnder-
stante, the similitude is this,
The sede is the worde of god,
those that are besyde the way
are they that heare, and after-
ward commeth the deuyl and
taketh away the worde out
of they; hertes, lest they shuld
beleue and be sauied. They on
the stones, are they whiche whē
they heare the worde receyue
it with ioy, and these haue no
rotes, whiche for a whyle be-
leue, and in tyme of temptacy-
on go away. That whiche fel
amōg thornes, are they whiche
heare and go forth, & are cho-
ked with care & riches and vo-
luptuous lyuyng, and bryng
forthe no fruyte. That in the
good grounde, they are whiche
with a good & pure herte, here
the worde and kepe it, & bryng
forthe fruyte with pacience.

C The Pystle on the Son-
daye of. l. the fyfte Pystle to the
Corynthians. The. xiiij.
chapiter. 3.

B Rethē though I speake
with the tonges of men &
angelles, and yet had no loue
I were euē as soudyng brasse

The **P**ystles & **G**ospels
and as a tynklynge cymball .
And though I coulde prophe
sy, and vnderstode al secretes,
and al knowldege, ye if I had
al fayth so that I could moue
mountaynes out of theyz pla-
zes, & yet had no loue , I were
nothyng. And though I be-
stowed al my goodes to fedre
poze , and though I gaue my
body euен that I burned and
pet haue no loue , it profyeth
me nothyng , loue suffereth
long and is curteous , loue en-
uyeth nat / loue dothe nat fro-
wardly , swelleth nat , dealeth
nat dishonestly seketh nat her
owne , is nat prouoked to an-
gre , thinketh nat euyll / reioy-
seth nat in iniquite , but reioy-
seth in the trueth / suffreth all
thynges , beleueth al thynges /
hopeth al thynges . And endu-
ceth in all thinges . Thoughe
that the prophesyenge fayle ,
other tongz shal ceale , or kno-
wledge vanysshe awaye , yet
loue falleth never awaye , for
our knowledge is vnperte ,
& our prophesyeng is vnpar-
fytte , but when that whiche is
perfytte is come , the that whi-
che is vnperte shal be done

in Englyshe **fo. xi.**
away / when I was a chyld I
spake as a chylde . I vnder-
stode as a chyld , I ymagined
as a chylde , but as lone as I
was a mā I put away al chil-
dishes , nowe we se i a glasse
euen in a darke speakyng /
but whē shal we se face to face
Nowe I knowe vnparfytly .
But whan shal I know euen
as I am knownen , nowe aby-
deth , fayth / hope , and loue e-
uen these thre , but the chyfke
of them , is loue .

C The **G**ospel on the **S**on-
day of. i. **T**he. xviij. cha-
piter of **L**uke. **J**.

IEsus toke vnto him the. xij
and sayde vnto thē / behold
we go vp to Jerusalem , & all
shalbe fulfylled that are wry-
ten by the prophetz , of the son
of mā / he shalbe delyuered vnto
the gētis , and shalbe moc-
ked , and shalbe despystefullly
entreated , and shalbe spetten
on , and when they haue scur-
ged him , they wyll put him to
deth , and the thyde day shall
he ryse agayne . They vnder-
stode none of these thynges &
this sayeng was hid frō them
C. iij. things

The Pystles & Gospels.
thynges whiche were spoken,
it came to passe / as he was
come nye vnto Ierico, a cer-
taine blynde man late by the
waye syde beggyng, and whē
he herd the people passe by he
asked what it mente . They
sayd vnto hym, that Iesus of
Nazareth went by, and he cry-
ed sayenge . Iesus the sōne of
Dauyd haue mercy on me , &
they whiche went before rebu-
ked hi, because he shulde hold
his peace, & he much the moze
cryed . The sōne of Dauyd
haue mercy on me . Ies⁹ stode
styl, and commaunded him to
be brought vnto hym, & when
he was come nere, he asked hi
sayeng . What wylt thou that
I do vnto the / and he sayde/
lorde that I may receyue my
syght, Iesus sayde vnto hym
Receyue thy syght, thy saythe
hathe sauēd the, and immedi-
atly he sauē and folowēd him
praysyng god, and al the peo-
ple when they sauē it / gaue
laude to god.

C The Pystle on Ashewed-
nesday. The seconde cha-
piter of Iohel. **D.**

in Englyshe.
B Ut lorde sayeth turne to
me with all your hertes
in fastyng and lamentacion &
teare your hertes , & nat your
garmentes, and turne vnto þ
lorde your god, for he is full of
mercy, and compasyon , long
þer he be angry / and great in
mercy, and repenteþ when he
is at þ poynt to punyshc, who
can tel whether the lorde wyll
turne and haue compassion &
shall leaue after hi a blesyng
sacrifice and dypnke, offryngc
vnto the lorde your god. Blow
a trōpet in Syon proclayme
fastyng, and call a congrega-
cyon, gather the people to gy-
ther, bryng þ the elders to one
place, gather þ yonge chyldre
and they that sucke the brest
to gyther, let the bryde grome
come out of hys chambre, and
the bryde out of her parloure,
let the preestes that mynystre
vnto the lorde, wepe betwene
the porche and the alter, & lay
spare lorde thy people and de-
lyuer nat thyne enheritaunce
vnto rebuke þ the hethē shuld
raygne ouer them / why shuld
they say / among the nations /
where is their god. And þ lord
enuyed.

The Pystles & Gospels.

envyed for his landes sake / & had compassion on his people and the lord answered & said vnto his people behold. I set you corne, newe wyne & oyle, that ye shal be satisfied ther w neyther wyl I delyuer you a ny moze vnto the hethen.

C The Gospel on Ashewed nylday. The. vi. chapiter. of Mathewe. V.

C Hrist layd vnto his disci ples when ye fast, be nat sadde as þ hypocrites are, for they dysfygure theyre faces / that it might appere vnto men that they faste. Verely I saye vnto you/ they haue theyr re warde. But thou when thou fastest, auoynt thyne heade, & wasshe thy face, that it appere nat vnto men howe that thou fastest / but vnto thy father þ is in secret, & thy father which leþt in secrete, shal reward þ openly. Gather nat treasure to gyther on erth / where ruste & mothes corrupte / and where theues breake thorough & stelle but gather the treasure to gy ther in heuen / where neyther rust/noȝ mothes corrupt, and wher theues neither breke vp

in Englyshe. **To. xi.**
noȝ yet stelle. For wher soeuer youre treasure is / there wyl youre hertes be also.

C The Pystle on the. i. Son daye in Lent/the seconde pystle to the Corinthyans the. vi. chapiter. A.

B Rethzen we exorte you / þ ye receyue nat þ grace of god in vayne/ for he layeth I haue herde the in a tyme accepted, and i the day of saluacyon haue I luckered the. Be holde now is þ well accepted tyme/beholde nowe is þ daye of saluacyon , let vs gyue no man occasyon of euyll , that in our office be soide no faute but in al thingz let vs behaue our selues as the ministers of god. In moche pacience, in afflictions / in necessyte / in an guyllshe/in strypes/in pnyson ment,in stryfe,in laboure/in watche/in fasting in purenes in knoweledge/in longe suffe ryng/in kyndnes,in the holy ghost,in loue vnfained,in the wordes of truch,in the power of god/by þ armure of ryght wylenes on the right hand, & on the lyft hand / in honour & dishonour in euil reporte and good

The Pystles & Gospels.

good reporte, as discepuers, & yet true, as vnknowen, as dinge and beholde we yet lyue as chastened & nat kyllid, as sorowynge and yet alway me rye as pore and yet make many ryche, as hauyng nothyng and yet possessing al thynges

C The Gospell on the. i. So day in Lent the. iii. chapter of Mathewe. A.

W he Jesu was led away of the spirite into wildernes to be tempted of the deuile And when he had fasted forty dayes and forty nyghtes, at the laste he was an hungred. Then came vnto him the tempter, and sayde / if thou be the sone of god, commaunde that these stones be made breaide. He answered and sayde. It is wryten, man shall nat lyue onely by breaide, but by euerye worde that procedeth out of þ mouthe of god. Then the deuyl toke him vp in to the holy cite, and set hym on a pynacle of the temple / and sayde vnto him, if thou be the sone of god caste thy selfe downe / for it is wryten / he shall gyue his angels charge ouer the, and w

in Englyshe.

they handes they shall holde þ vp that thou das he nat thy fote agaynste a stone. Jesus sayde to him / this is wryten also. Thou shalte nat tempte thy lord god. The deuyll toke him vp againe and led him in to an exceeding hie mountaine and shewed hym al the kyngdomes of the wrold and al the glory of them, and saide vnto him / all these wyl I gyue the, if thou wylte fall downe and worshyp me. The sayd Jesus vnto hym / auoyde Sathan for it is wryten. Thou shalte worshyp thy lord god, & him onely shalte thou serue.

C The Pystle on the. ii. So day in Lent / the fyfte Pystle to the Tessalonians / the fourth chapiter. A.

W e beseeche you brethren & exorte you in the lord Jesus that you encrease more and more, euen as ye haue receyued of vs, howe ye ought to walke and to please god, ye remembre what commaundementes / we gaue you in the name of the lord Jesus Christ, for this is the wyl of god / rule that ye shulde be holy / and þ

The Pystles & Gospels.

þe shulde abyeyne from fornicacion, that euery one of you shuld knowe how to kepe his vessel in holynes and honour And nat in the luste of concupisçens, as do the heþen whiþe know nat god that no man go to farre and defraude his brother in bargayning, becauſe the lord is a venger of all ſuche thinges, as we told you beforē tyme, & teſtyfyed vnto you, for god hathe nat called vs vnto vncleñes, but to holynes in Christ Jesu our lord.

C The Gospel on the. ii. **S**ōday in Lent the. xvi. chapit
of Mathewe.

Jesus went thence and deþted into þe costes of Tyre & Sydon. And beholde a woman which was a Cananite came out of the ſame costes & cryed unto hym ſayeng, haue mercy on me lord the ſonne of Dauid. My daughter is petyously vexed with a deuyl. And he gaue her neuer a word to anſwere. The came to hym his diſciples & besought him ſayeng, ſende her awaye, for ſhe followeth vs cryeng, he anſwerted and ſayde, I am nat ſente, but vnto the loſte Shepe

in Englyſhe. **S**o. xiiij. of the house of Israel. Then ſhe came and woþhypped hiſ ſayenge, maþter, ſucker me, he anſwered & ſayde it is nat good, to take the chyldrens breade & to cast it to the whelpes, ſhe anſwered & ſayde it is truth, neuertheles þe whelpes eate of the crōmes, whiche fal fro theyȝ maþters table. The Jesuſ anſwered & ſaide vnto her, O woman gret is thy faith be it to the euēn as thou deſpreſt, & her daughter was made hole, euēn at that ſame houre.

C The Pystle on the. iii. **S**ōday in Lent to the Ephe-

ſyans the. v. chap. A.

Bethzen be ye folowers of god as dñe children, & walke in loue, euēn as Christ loued vs, and gaue hym ſelfe for vs, an offryng and a ſacrifice of a ſwete ſauer to god, ſo that fornicacion and al vncleñes or couetousnes be nat ones named amonge you, as it becometh ſaintes, neyther ful thynes, neyther folysſhe talkyng neyther gestyng, which are nat comly, but rather gyuyng of thāk for thā ye know þe no whozemōger, eyther vnclene

D. i.

The Pystles & Gospels
clene person/ or couetous per-
son whiche is the woxshypper
of ymages hathe any inhery-
taunce in the kyngedome of
Christ, and of god. Let no man
deceyue you with bayne wox-
des/ for thozowe suche things
cumeth the woxthe of god, v-
pon the chyldren of vnbeleue
Be nat therfore companyons
with them/ ye were ones dar-
kenesse/ but are nowe light in
the lorde / walke as chyldren
of lyght for the fruyte of the
sprite, is i al goodnes, right-
wysnes and trueth.

C The Gospel on the.iii. So-
day in Let the. xj. cha-
piter of Luke. **C.**

I Esus was a castynge out
a deuyll, which was dome
And it folowed whē the deuyll
was gone out, the dome/spa-
ke / and the people wondred.
Some of them said he casteth
out deuylls / by the power of
Belzebub/ the cheife of the de-
uilles and other tempted him
selyng of hym a sygne from
heue/he knewe they; though-
tes & saide vnto them. Every
kyngdome at debate within it
selfe shalbe desolate. And one

trEnglyshe.
house shall fal vpon an other,
So if Sathan be deuided with
hym selfe, how shal his kyng-
dome endure, because ye saye
that I caste out deuylls by the
power of Belzebub, if I by the
power of Belzebub caste out
deuylls / by whose power / do
your chyldren caste them out
Therfore shal they be your iu-
ges. But if I with the synger
of god caste out deuyllles / no
doubte/ the kyngdomme of god
is come vpon you whē a strōg
man armed watched his house
That he posselleth, is in peace
but whē a stronger then he com-
meth him he taketh fro him his
harneys wherin he trusted / &
deuydeth his goodes, he is
nat with me is agaynst me / &
he that gathereth nat with me
scattereth when the vncleane
sprite is gone out of a man, he
walketh throughe waterlesse
places selyng rest, & when he
fyndeth none, he layeth I wyl
returne agayn vnto my house
whense I came out, and when
he cometh, he fyndeth it swēpt
and garnyshed. The goeth he
and taketh leue other spirates
with

The P̄stle & Gospels
with him worse then him selfe
and they entred in a dwel there
Ind the ende of þ mā is worse
then the begynnyng. It fortu-
ned as he th̄ spake, a certayn
womā of the company lise vp
her boyce and sayd vnto hym
happy is the wōbe that bare
the & the pappes which gaue
the sucke, and he sayde / hap-
py are they that heare the
wōde of god and kepe it.

C The P̄stle on mydlet **Sō**
daye. The. iiiij. chapiter to
the Galathyans. **C**.

B Rethȝen it is wȝtē, that
Abraham had two lūnes
the one by a bonde mayde, the
other by a fre woman, ye and
he which was of the bonde wo-
man was borne after þ fleshe
but he which was of the free
womā was borne by p̄mple
whiche thing betokē mistery
for these womē are two! Testa-
metes the one from the mounte
Syna, whiche gendȝeth vnto
bondage, whiche is Agar, for
mounte Syna is called Agar
in Arabia, and bordȝeth vpon
the cyte whiche is now Jeru-
salem, and is in bōdage with
her children. But Jerusalem

In Englyshe. fo. xliij.
whiche is aboue / is fre which
is the mother of vs al, for it is
wȝtten, reioyce thou bareyn
that bearest no children. bȝke
forth and cry thou þ traualest
nat, for þ defolat hath many
mo chyldren then she whiche
hath an husband. Bȝethȝ we
are after the maner of Isaac
chyldren of p̄mple, but as the
he that was borne carnally, p̄
secuted hi that was borne spi-
ritually. Euen so is it now, ne
uerthelesse what sayth þ scrip-
ture. Cast away the bond wo-
man and her sōne, for the sōne
of the bond womā shal nat be
heyre with the sonne of the fre
woman. So then bȝethȝ / we
are nat chyldren of the bonde
woman, but of the free womā

C The Gospell on mydlenite
Sōndaye. The. viij. chapit-
ter of Johan. 3.

I Esus wente his waye ouer
the see of Galyle nye to a
cytē called Tiberias, and a
greate multytude folowed hi
because they had sene the my-
racles that he dyd on them
whiche were dyseased. Jesus
went vp into a mountayne, &
there he sat w̄ his disciples, &

D.ij. **Easter.**

The Pystles & Gospels.

After a feast of the Iues was
nye. Then Iesus lyfte vp his
eyes and sawe a great compa-
ny come vnto hym and sayde
vnto Philip, whense shal we
byre breaude that these myght
eate. This he sayde to proue
hym, for he hym selfe knewe
what he wold do. Philip an-
swered hi. Two hōdēth peny
worth of breaude are nat suffici-
ent for them that every man
myght haue a lytle. The saide
vnto hym one of his disciples
Andrewe Simon Peters bro-
ther. There is a lad here, whi-
che hath v. barly loues, & ii.
fylches but what is þ amonge
so many. Iesus sayde, make þ
people to lye dwyne there was
muche haye in the place. And
the men sat downe, in nombre
about fyue thousande. Iesus
toke the breaude, & gaue than-
kes. And gaue to the disciples
And his disciples, to the that
were set dwyne. And lykewyse
of the fyshes, as much as they
wolde, when they had eaten
ynough, he sayde vnto hi disci-
ples, gather vp þ broke meate
that remayneth, that nothing
be lost. They gathered it togy-

in Englyshe.

ther and fylled. xii. baskettes
with the broken meate of þ. v.
Barly loues, whiche broken
meate remayned vnto them þ
had eaten. Then thole men
when they had sene the myr-
acle that Iesus dyd, sayd. This
is of a truth, the prophet whi-
che shal come into the worlde
¶ The Pystle on passion Sō
day. The ix. chapter to
the Hebrewes. C.

Bethen Christ beyng an
hye p̄ecst of good thingſ
to come came by a greter and
a moze perfite tabernacle, nat
made with handes, that is to
say nat of this maner bilding
neyther by the blode of Gotes
and Calues / but by his owne
blode / he entred ones for al in
to the holy place & founde eter-
nal redēpcion, for if the blode
of Oren & of Gotes / and the
ashes of an Heyfer whē it was
spynctled / purifid þ vnclene
as touching the purefyng of
the flesche / howe muche more
shal the blode of Christ (which
thowdē the eternal spirite, of
fred him selfe without spot to
god) pourge out conſcypcences
from deade work̄, for to serue
the

The Psyllies & Gospels.

the luyng god / and for this
cause is he the medyatour of
the newe Testament, that tho
towe death which chaused for
the redempcyon of those trans-
gressyons that were in þ fyfth
Testament they whiche were
called myght receyue the pro-
mpte of eternal inheritaunce.
¶ The Gospell on Passyon
Sondaye. The. viii. cha.

of Johan. f.

Iesus sayde vnto the com-
pany of the Jewes and the
hye prestes whiche of you can
rebuke me of synne / if I say þ
truthe / why do nat ye beleue
me / he that is of god / heareth
godd's wordes ye therfore hea-
re the nat / because ye are nat
of god. The answered þ Jew-
es and said vnto him / say we
nat wel, that thou arte a Sa-
maritayne and hast the deuyl
Jesu answered / I haue nat þ
deuyl, but I honour my fater
and ye haue dihonoured me,
I leke nat myne owne prayse
but there is one that seketh &
indgeth. Verely verely, I say
vnto you, if a man kepe my say-
enges, he shal never se death.
Then sayd the Jewes to him

in Englyshe. fo. xv.

now knowe we that thou hast
the deuyl. Abraham is deade,
& also the prophetes and yet þ
satest if a man do kepe my say-
eng he shall never taste death
arte þ greater then our fater
Abraham, whiche is deade, &
the prophetes are deade, who
makest thou thy selfe? Jesu an-
swered if I honoure my selfe,
my honour is nothyng worth
it is my fater that honoreth
me, which ye say is your god /
and yet haue ye nat knownen
him, but I knowe him, & if I
shulde say I knowe him nat,
I shulde be a lyer, lyke vnto
you, but I knowe him, & kepe
his sayeng, your fater Abra-
ham was glad to se my day, and
he saue it and reidysed. Then
sayd the Iues vnto hi. Thou
arte nat yet. I were olde, & hast
þ sene Abraham? Jesus sayde
vnto the Verely verely I say
vnto you yet Abraham was,
I am. The toke they vp stonys
to cast at hi, but Jesus hyd hi
& went out of the temple

¶ The Psyllie on Palme
Sonday. The seconde
chapiter to the Phil-
ippians. I.

D. iii. Bzethyc

The Pystles & Gospels.

Beth, i set the same mind
Be in you, the which was
... i Ch̄ist Jesu. Whiche se-
ting i þ shape of god & thought
it nat robbery to be equall w̄
god. Neuerthelesse he made hi
selfe of no reputacyon, & toke
on him the shape of a seruaunt
and became lyke vnto men, &
was founde in his apparel as
a man, he humbled hym self &
became obedient vnto death,
eue the death of þ crosse, wher
þoþ god hathe exaltd hym, &
gyuen hym a name aboue all
names that in the name of Je
sus shulde every knee bowe /
both of thinges in heuen, and
thynges in erth, and thynges
vnder erth, and that al tonḡ
shulde cōfesse, þ Jesus Ch̄ist
is the lord vnto the prayse of
God the father.

C The passion on palme Sō
day. The. xxvi. chapiter
of Mathewe. A.

I Esus saide vnto his disci-
ples ye know that after ii.
dayes shalbe Easter and the
sonc of man shalbe deluyuered
þoþ to be crucified, then assem-
bled togyther þ chefe preestes
and the scribes, and the elders

in Englyshe.

of the people in to the palays
of the hye preest, whiche was
called Capphas. & helde a cou-
sel, howe they myght take Je
sus by subtylte, and kyll him/
but they sayd, nat on the holy
daye, lest any trouble arysse a-
monge the people, whē Jesus
was in Bethany in þ house of
Symō the lypper, there came
vnto him a woman, which had
an alabaster box of precyous
oyntmente, and powred it on
his heade as he sat at þ boord
when his dysciples sawe that
they had indygnacion, say-
enge/what neded this wastee
this oyntmente myght haue
ben wel solde, and gyuen to þ
poze, when Jesus vnderstode
that he sayde to the why tro-
ble þe the woman. She hathe
wrought a good wōke vpon
me, forþe shal haue poze folke
alwayes w̄ you, but me shall
þe nat haue alwayes. And in
that she casted this oyntment
on my body, she dyd it to hu-
rte me with al. Weryly I say
vnto you, where so euer this
gospel shalbe pached throughout
al the wōrlid, there shal al-
so this that she hath done, be
tolde

The Psalms & Gospels.
tolde for a memoryall of her.
The one of the twelue, called
Judas Iscarioth wente unto
the chefe preestes, & said, what
wyl you gyue me, and I wyl
deliuer him unto you, & they
appoynted unto hi thyt y
pes of siluer, & from þ tym he
sought oportunitate to betraye
hi. The first day of swete bred
the disciples came to Jesu^r say
enge unto him where wylte þ
that we prepare for the to eate
the Paschal lambe, & he saide
go into the cyte, unto suche a
man, & say unto hym the may
ster sayth my tyme is at hande
I wyl kepe myn Easter at thy
house with my disciples, and
þ disciples dyd as Jesus had
apointed them, and made ready
the Easter lambe, wher the eu^re
was come, he sat downe with
þ.ri. And as they did eate he
saide. Verely I say unto you
that one of you shall betraye
me, and they were exceeding so
towfull, and began euery one
of them to say unto him, is it
I maister, he answered & said
he that depeþ his hande w
me in the dishe shal betray me
the so nne of mā goeth as it is

in Englyshe. To. xvi.
wrytten of him, but wo be to
that man by whom the sone of
man shalbe betrayed, it had be
good for þ man, if he had ne
uer ben borne. Then Judas
whiche betrayed him, answe
red and said. Is it I mayster
he said unto him, þ hast laid,
as they dyd eate, Jesus toke
þeade & gaue thankes, brake
it, and gaue it to the disciples
and said, take, eate, this is my
body and he toke the cup, and
thanked, & gaue it them, say
eng dynke of it euery one, for
this is my blode of þ new Te
stament, þ shalbe shed for ma
ny, for the remyssion of sinnes
I saye unto you, I wyl nat
dynke heisforth of this frute
of the vine tre, vntyl that day
when I shal dynke it new w
you in my fathers kingdome
and when they had said grace
they went out into mouþ Oly
uete. The sayd Jesu^r unto the
al ye shalbe offeded by me ths
nyght for it is wrytten I wyl
smyte the shepeherd, & þ shepe
of the flocke shalbe scattered
abzode, but after I am rysen a
gyn, I wyl go before you into
Galile, Peter answered & said
unto

The **P**ystles & **G**ospels.
vnto hi, though al men shulde
be offendyd by the, yet wold I
neuer be offendyd. Jesus said
vnto him. Verely, I say vnto the,
þ **H**is same nyght before
the cocke crowe þ shalte deny
me thyse. Peter sayd vnto hi
if I shulde dye wþ the, yet wold
I nat deny the, lykewyse also
sayde all the dysciples. Then
went Jesus with them into a
place whiche is called Gethse
mane, and sayde vnto the dys
ciples, slyt ye here, whyle I go
and pray yonder, and he toke
with him Peter & the two son
nes of Zebede, and began to
ware sorowful, and to be in a
gony. The sayde Jesus vnto them,
my soule is heuy euē vnto
the deth, tary ye here & wat
che with me. And he went a ly
tell aparte, and fel flat on his
face, and prayed sayeng. O my
father if it be possible, let this
cuppe passe frō me: neuerthe
les, nat as I wyl, but as thou
wylte, and he came vnto the
disciples, & founde the a slepe
& saide to Peter. What coulde
ye nat watche wþ me one hou
re watche and pray that ye fal
nat into temptacion, the spirite

in Englyshe.
is wyllynge, but the fleshe is
weake. He wente awaie ones
more & prayed sayenge. O my
father if this cup cā nat passe
away from me/but þ I drinke
of it, thy wyl be fulfylled, and
he came and founde the a slepe
agayn, for their eyes were he
uy, and he left them and went
agayne and prayed the thyre
tyme, sayeng the same wordes
Then came he to h̄ dysciples
and said vnto the. Slepe h̄s
forth and take your rest, take
hede the houre is at hande, &
the sōne of man shalbe betray
ed into the handes of synners
Ryse let vs be goyng, behold
he is at hand þ shal betray me
Whyle he yet spake, lo Judas
one of the twelue came & with
hym a great multytude/with
swerdeſ and staues / sente frō
the chyef of the prestes and el
ders of the people, and he that
betrayed hym/had gyuen the
a token, sayenge who so euer
I kyssle, þ same is he, lay han
des on hym. And forthwith al
he came to Jesus, and sayde.
Hayle mayster. And kissed hi,
and Jesus sayde vnto hym.
Frende wherfore arte þ come.
Then

The Psalms & Gospels

Then came they and layd hādes on Jesus and toke hym. And beholde one of them whi che were with Jes^us stretched out h^s hand & d^ewe h^s swerde and stroke a seruaunte of the hye prest and smote of h^s eare. Then sayde Jesus vnto him, Put vp thy swerde into his sheathe/ for al that lay hande on þ swerde/ shal peryshe with the swerde/ eyther thinkest þ that I can nat nowe pray to my fa ther and he shall gyue me mo the. xij. legions of angels, but howe the shulde þ scriptures be fulfylled/ for so muste it be. The same tyme sayd Jesus to the multitude, ye be come out as it were vnto a these with swerdes & staues for to take me/ I sat dayly techynge in þ temple among you, & ye toke me nat. Al this was done that the scriptures of the prophet^s myght be fulfylled. Then all the disciples forsoke him, and fledde. And they toke Jesus & led hym to Cayphas the hye prest, where the scrybes & el ders were assembled, & Peter followed him a far of, vnto þ hye prestes place. And wente

in Englyshe. So. xviij.
iii/ and sat with the seruauntes to se the ende. The cheyfe pre stes, and the elders, and al the counsell / sought fals wytnes agaynst Jesus for to put him to death/ but fownde none/ in so muche that whē many fals wytnesses came, yet fownde they none. At þ last came two fals wytnesses and sayd. This felowe sayd I can destroy the temple of god and buylde it a gayne in. iiiij. dayes. And the cheyfe prest arose & said to hi s answerest thou nothing, how is it that these here witnesse a gaynste the. But Jesus helde his peace. And the cheyfe prest answered and said to him I charge þ in the name of the lyuyng god / that þ tel vs whe ther þ be Christ þ sōne of god. Jesus said to him, thou hast sayd/ neuertheles I say vnto you/here aft shall ye se þ sōne of man/ sytting on the ryght hande of power, and come in the cloudes of the skye. Then the hye prest rent his clothes, sayeng. He hath blasphemed, what nede we of any mo wytnesses, beholde nowe ye haue herde his blasphemye, what

C. J. thinke

Theystles & Gospels.
chynke ye . They answered &
sayde he is worthy to dye, the
spatte they in his face, & buffe
ted hym with fystes , & other
smote hym with the palme of
they; handes on the face, say-
enge. Tel vs þ Christ, who is
he þ smote the. Peter sat wout
in the palays / and a damsell
came to hym sayenge. Thou
also wast with Jes^u of Galyle
but he denied before the al say-
eng, I wote nat what þ sayest
when he was gone out into þ
porche, another wenche sawe
him, and sayd unto them that
were there. This felowe was
also with Jes^u of Nazareth, &
agayn he denied with an othe-
þ he knewe nat the man . And
after a whyle came unto hym
they that stode by, and said vn-
to Peter. Surely thou art euē
one of them , for thy speach be-
wrayeth the . Then began he
to curse / and to swere that he
knewe nat the mā, and imme-
diately the cocke crewe, & Pe-
ter remembred the wordes of
Jesu whiche said unto hym /
Before the cocke crow þ shalt
deny me thysle. And went out
at the dres, and wept bitterly

in Englyshe.
when the morynge was come
all the cheyf prestes and the el-
ders of the people held a coun-
sell agaynst Jesu, to put hym
to deth, & brought hym bound
and delyuered hym unto Pon-
cius Pylate the debyte . The
when Judas which betrayed
hym, saw that he was conde-
ned , he repented hym self. And
brought agayn the .xxx. plat^s
of syluer to þ hym prest^s and el-
ders sayeng. I haue synned /
betrayeng the innocent blode
And they said what is that to
vs , se thou to þ . And he caste
downe the syluer plat^s in the
temple and departed, and w^t
and honge hym selfe / and the
cheyfe prestes toke the syluer
plat^s, and said / It is nat law-
ful for to put them into þ trea-
sury, because it is the p^ryce of
blode, and they toke counsell,
and boughte with the a poiss^{on}
felde to burye straungers in /
wherfoze the felde is called
felde of blode unto this daye.
Then was fulkylded þ which
was spoken by Jeremy the p^r
het sayeng / & they toke .xx.
syluer plates / the p^ryce of him
that was valued, whom they
bough^t

The **Pystles & Gospels.**
bought of the chyldre of Isra-
el, and they gaue them for the
potters felde, as the lord appoynted me. Jesu stode before
the debite, and the debite axed
hym sayeng. Arte y the kynge
of the Jewes. Jesus sayde vnto hym. Thou sayest, and whē
he was accused of the cheyf
prestes & elders, he answered
nothynge. Then sayde Pilate
vnto hi, herest thou nat howe
many thingys they lay against
the, and he answered to hym
neuer a woyde in so much that
the debite meruayled greatly.
At the feast y debite was wōt
to delyuer vnto y people a pris-
oner, whom they wold desyre
he had the a notable prisoner
called Barrabas, and when
they were gathered togyther,
Pylate sayd vnto them: whe-
ther wyll ye that I gyue loose
vnto you / Barrabas or Jesu
whiche is called Christ, for he
knewe well that for enuy they
had delyuered him. When he
was set downe to gyue Judge-
ment his wyfe sent to hym say-
eng. Haue thou nothynge to
do with that iuste man, for I
haue suffred many thingys this

In Englyshe. **fo. xviij.**
daye in a dreme aboue him.
But the cheyf prestes and the
elders had perswaid the peo-
ple that they shulde axe Bara-
bas / and shuld destroy Jesus
The the debite answered and
said vnto them. Whether of y
twayne wyll ye that I let loose
vnto you, and they sayd Bara-
bas Pylate sayde vnto the
what shal I do then with Je-
sus, whiche is called Christ.
They al sayde to hym, let him
be crucified. Then sayde the
debite: what euil hath he done
And they cryed the moze, say-
eng, let him be crucified. Whē
Pilate sawe that he preuailed
nothynge, but that moze busyn-
nes was made, he toke water
and wasshed his hādes before
the people, sayeng. I am inno-
cent of the blode of this iuste per-
son. And that ye shal se. Then
answered al the people & said
His blode be on vs, and on our
chyldre. The let he Barrabas
lose vnto them, and scourged
Jesus & delyuered him to be
crucified. The the souldiours
of the debite toke Jesus vnto
the comen hall. And gathered
vnto hym all the company, and

C.ij. **they**

The Psyllies & Gospels
they stryppyd hym, and put on
hym a purple robe. And plat-
ted a crowne of thornes, & put
vpon his heade, and a rede in
his ryght hande. And bowed
they; knees before hym / and
mocked hym / sayenge / Hayle
kyng of the Jewes, and spy-
ted on hym / and toke the rede
and smote hi on the head. And
when they had mocked hym /
they toke the robe of hi again
and put his owne rayment on
hym / and led hym a waye to
crucify hi. And as they came
out, they founde a man of Cy-
ren, named Symon, him they
compelled to beare his crosse.
And whē they came vnto the
place called Golgotha, that is
to say / a place of deade mens
sculles they gaue hi vyneger
to drynke mengled with gall /
and when he tasted therof he
wolde nat drynke, when they
had crucified him, they parted
his garmentes, & dyd cast lot-
tes to fulfyl that was spoken
by the prophet. They deuided
my garmentes among them /
and vpon my vesture did cast
lottes & they sat and watched
hym there, & they set vp ouer
his

In Englyshe. 10
his hed the cause of his death
wryten. This is the kyngē of
the Jewes, & there were two
theues crucified with him one
on the right hande, & another
on the lefste. They that passed
by reuyled hym, waggyng
they; heade, & sayeng. Thou
that destroyest þ tēple of god
and buyldest it in thre dayes,
saue thy selfe if thou be þ sōne
of god, come downe from the
crosse, lykewyse also the hye
preestes mockyng hym, with
the scrybes and elders sayde.
He saued other, himself he can
nat saue, if he be the kyngē of
Istael, let hi now come down
from the crosse, and we wyl be
leue him, he trusted in god, let
hym delyuer hym nowe, if he
wyll haue him / for he sayde I
am the sōne of god. That same
also þ theues which were cru-
cified with hym / caste in his
teeth, from the syxt hour was
there darknes ouer al þ lande
vnto þ ninth hour. And about
the nynth houre Jesu cried w
a loud boyce, sayeng. Ely Ely
Lama Sabathany. That is to
saye. My God / my God / why
hast thou for sake me. Some of
them

The Pystles & Gospels.

them that stode there, when they herde þ, sayd. This man calleth for Helyas. And strait bay one of them ranne & toke a sponge & fylled it full of bynegre, and put it on a rede, & gaue hi to dynk. Other sayd let be, let vs se whether Helyas wyl come and delyuer him. Jesu cried again with a loude voyce and yelde vp the ghost. And beholde the bayle of the temple did rent in twayne, fro the toppe to the bottome. And the erth did quake. And þ stonestyd rent, and graues dyd open, and the bodies of many saintes whiche slepte, arose & came out of the graues aft hys Resurreccyon, and came in to the holy cite, & appered vnto many. When the Centurion & they that were with him wathynge, Jesus, sawe the earth quake & those thinges whiche happened, they feared gretly sayeng, of a surety this was þ sone of god. And many wome were there, beholding hym a farre of whiche folowed Jesu from Galile, ministering vnto hi. Among whiche was Mary Magdalene, & Mary the

in Englyshe fo. xii.
mother of James and Ioses, & the mother of Zebedees chyl-
dren. Wher the euer was come
there came a ryche man of Ier-
usalem named Joseph, whiche
same also was Jesu's disciple. He
wente to Pylate and beg-
ged the body of Jesus. Then
Pylate comaundered the body
to be delyuered, and Joseph
toke the body and wrapped it
in a clene lynnyn clothe, & put
it in his newe tobe, whiche he
had hewen out euē in the rocke
And rolled a great stone at þ
doore of the Sepulchre, & dep-
ted. And there was Mary
Magdalene and the other
Mary syttinge ouer agaynst
the Sepulchre.

The Gospel on Palme Sondaye.

The next day that folow-
eth good fryday, the hye
preestes & Pharyses got them
selues to Pylate & sayde. Sir
we remembre, þ this deceyuer
sayde whyle he was yet alyue
After iii. dayes I wyll aryse
agayn. Commaunde therfore
the Sepulchre be made sure/
vntyl the thysde day, leest per-
auenture his disciples come &

C. iiij. Steale

The **P**ystles & **G**ospels.

steale hym away, and say vnto the people, he is rylen from death, and the laste errour be worse then þ first. **P**ylate sayd vnto them. Take watchemen go and make it as sure as ye can. And they went and made the sepulchre sure with watchmen, and sealed the stonē.

C The **P**assyon on good frydaye. **T**he. xviii. **c**hapr

ter of **J**ohan. **A.**

Jesus wēt forth w̄ his disci-
ples ouer the broke Cedro
where was a gardeyne, into þ
whiche he entred wth his dys-
ciples. **J**udas also, whiche he
trayed him knew the place soz
Jesuſ oftymes resorted thither
with his disciples. **J**udas the
after he had receyued a bonde
of men, and mynsters of the
hye prestes and Pharisēs cam
thyther with lanternes & fyre
brondes, and wepons. Then
Jesus knowyng al thinges þ
shulde come on hi, went forth
and sayde vnto them. Whom
seke ye. They answered hym.
Jesus of **N**azareth. **J**esuſ said
vnto the. I am he. **J**udas al-
so whiche betrayed hym, stode
w̄ them, but as sone as he had

in Englyshe.

saide vnto them I am he they
went backwardes & fel to the
grounde & he asked the again.
Whom seke ye. They said. **J**e-
sus of **N**azareth. **J**esuſ answe-
red. I sayde vnto you, I am
he / yf ye seke me / let these go
ther̄ way, þ the sayeng might
be fulfylled whiche he spake.
Of them whiche thou gauest
me, haue I nat loste one. **S**y-
mon Peter had a sworde, and
drew it, & smote the hye pre-
stes seruauit & cut of his ryght
eare. The seruauit̄ name was
Malchus. Then sayde **J**esus
vnto Peter put vp thy swerde
into þ heath shal I nat d̄imb
of the cuppe which my father
hathe giuen me. The the com-
pany and the captayne, and þ
ministers of the Jewes, toke
Jesus & bounde hym, and led
hun away to Anna first, for he
was fathur in lawe vnto **C**ay-
phas whiche was þ hye preest
þ same yere **C**ayphas was he
þ gaue couſel to þ iues that it
was expedient, that one man
shuld dye for the people. And
Symon Peter folowed **J**esuſ
& another disciple, that dysci-
ples was knowe of þ hye preſt,
and

The Pystles & Gospels:
and went in with Jesus into the palays of the hye prest but Peter stode at the doore wout. Then went out the other disciple, which was knownen unto the hye prest, and spake to the damsel that kept the doore and brought in Peter. Then sayd the damsel that kept the doore, unto Peter. Art nat thou one of this mans disciples, he sayd. I am nat. The seruantes & the ministers stode there and had made a fyre of coles, for it was colde, and they warmed them selues. Peter also stode amonge them, and warmed hym selfe. The hye prest asked Jesus of his dyssciples & of his doctrine. Jesus answered hym & I speake openly in this world, I euer taught in the Synagogue and in the temple whither al the Jewes resorted and in secrete haue I sayd no thyng, why arrest thou me, axe them which herde me, what I sayd unto them, beholde they can tel what I sayd. When he had thus spoke, one of the ministers whiche stode by smote Jesus on the face sayeng, answerest thou the hye prest so,

in Englyshe. **fo. xx.**
Jesu answered hi. Yf I haue euyl spoken beare wytnesse of the euyl, yf I haue wel spoken why smytest thou me. And Innes sent him bound unto Caiphas the hye prest. Symon Peter stode and warmed him selfe, and they sayd unto him. arte y nat also one of his disciples. He denied it and sayde. I am nat. One of the seruantes of the hye prest his cosle whose name Peter smote of, saide unto hym / dyd nat I se the in the gardelyn with him. Peter denied it agayne, & immediatly the cocke crewe. The led they Jesus from Caiphas into the hall of Judgemente. It was in the morynge, and they the selues wente nat in to the iudgement hal, lest they shulde be defyled, but that they myght eate the Paschall labe. Pylate then went out unto them, and sayd. what accusacion bring ye agaynst this man. They answered and saide unto him yf he were nat an euyll doer, we wolde nat haue delyuered hym unto the. Then sayd Pylate unto them, take ye him, & iudge hi after your owne law.

Then

The Pystles & Gospels

Then the Iues sayde vnto hi
it is nat lawfull for vs to put
any man to deth. That y woz
des of Jesus myght be fulfyl
led, whiche he spake, sygnifieng
what deth he shulde dye. The
Pylate entred into the iudge
mente hall agayne and called
Jesus and said vnto him. Art
thou the kynge of the Jewes,
Jesus answered: sayest thou
that of thy selfe, or dyd other
tel it y of me. Pylate answered.
Am I a Jewe. Thin owne na
cyon and hys preestes haue de
livered y vnto me. What hast
thou done. Jesus answered.
My kyngdomme is nat of this
wold. Yf my kyngdomme were
of this wold, then wolde my
mynisters surely syght that I
shulde nat be delyuered to the
Jewes. But now is my kyng
domme nat from hense. Pylate
sayde vnto hym. Arte thou a
kyng. Then Jesus answered
Thou sayest that I am a kig
for this cause was I borne, &
for this cause came I into the
wold, that I shuld bere wyt
nesse vnto the truth, and all y
are of the truth here my boy
ce. Pylate saide vnto hi, what

in Englyshe.

thyngis truth, and when he
had sayde that, he went out a
gayne vnto the Jewes, & said
vnto them. I synde in him no
cause at al. Ye haue a custome
that I shuld delyuer you one
lose at Easter. Wylle ye that I
lose vnto you the kyng of the
Jewes. Then cryed they all a
gayne sayenge. Mat him but
Barabas, y Barabas was
a robber. The Pylate toke Je
sus and scourged hym, & the
souldiours wounde a crowne
of thornes & put on his heed,
and they dyd on him a purple
garmet, and said. Hauyle king
of the Jewes, and they smote
hym on the face. Pylate went
forth agayne, and sayde vnto
them. Beholde I bynge hym
forth to you, y ye may knowe
that I synde no faute in him.
The came Jesu forth weairig
a crowne of thorne and a robe
of purple, & Pylate said vnto
them beholde the man. Whan
the hys preestes and ministers
sawe him, they cried sayenge,
Crucify hym, crucify hi. Py
late sayd vnto them. Take ye
hym and crucify hym, for I
synd no cause i hi. The Iues
answered

The **P**rofetes & **G**ospels.
answered him, we haue a law
& by our lawe he ought to dye
because he made him selfe the
sone of god. Whene **P**ilate herd
the sayeng, he was the moze a
fayde, and went agayne into
the iudgement hal, and sayde
vnto **J**esus. Whene art thou
but **J**esus gaue hym none an
swere. The **P**ylate sayd vnto
hym, speakest þ nat vnto me /
knowest þ nat, that I haue
power to crucyfie þ, and haue
power to lose þ. **J**esus answe
red. Thou couldeste haue no
power at al against me, except
it were gyuen the from aboue
Therefore he þ delyuered me
vnto the, is moze i synne, & fro
henceforth sought **P**ylate mea
nes to lose hym, but þ Jewes
wyd sayeng, If thou let hym
go, thou art nat **C**esar's fren
fo; who soeuer maketh hym
selfe a kyng, is agaynst **C**esar
whene **P**ilate herde þ sayeng, he
brought **J**esus forthe and sat
vnde to gyue sete in a pla
ce called þ pauement / but in
the Hebrewe tong, Gabbatho
it was the Saboth eue which
falleth in þ easter feast, and a
houre the, viij. houre, he sayde

in Englyshe. **So. xi.**
vnto the Jewes, behold your
kyng. They cryed away with
him awaie vnto him crucyfie þ
Pylate saide vnto them, shall
I crucyfie your kyng. The
hye prestes answered we haue
no kyng but **C**esar. Then de
lyuerted he him vnto them, to
be crucyfied, & they toke **J**esu
and led hym away and he ba
re his crosse, & wente forthe in
to a place called þ place of ded
mens sculles, which is named
i Hebrew golgotha, wher they
crucified hym, & two other v
hym, on eyther syde one, & **J**esu
in the middes, and **P**ilate
wrote his tytle, & put it on the
crosse. The writing was. **J**esu
of Nazareth king of þ Jewes
This tytle redde many of the
Jewes, for þ place wher **J**esu
was crucified, was nye to the
Cytte. And it was wryten, in
Hebrew, Greke, & Laten. The
sayde the hye Prestes of the
Jewes to **P**ylate. Wryte nat
kyng of the Jewes, but that
he sayde I am Kynge of the
Jewes. **P**ilate answered. What
I haue wryten þ I haue wryte
Then the souldyours, when
they had crucyfyed **J**esu toke

F.J. **his**

The **Pystles & Gospels.**

his garmentes & made foyre
partes, to euery souldeyoure a
parte, and also h̄ cote, the cote
was w̄out semie w̄rought v-
pō thozowe out, and they said
one to another, let vs nat de-
uide it, but cast lott̄ who shal
hauie it. That the **S**cripture
migh̄ be fulfilled, which say-
eth. They p̄ted my raymet a-
mōg th̄, & on my cote did cast
lott̄, and h̄ souldeours did su-
che thiges inde. There stode
by h̄ crosse of Jesus his Mo-
ther, and h̄ mother syster, Ma-
ry the wyfe of Cleophas and
Mary Magdaleyne. When
Jesus sawe his mother and h̄
disciple stāding whō he loued
he said vnto his mother. Wo
man beholde thy sōne. Then
sayd he vnto the disciples, be
holde thy mother, and from h̄
houre the disciple toke her for
his owne. After that whē Je-
sus perceyued that all thynḡ
were perfurmed that the scrip-
ture myghte be fulfylled / he
sayde / I thyste / there stode
a vessell full of Wyneger by /
and they fylled a sponge with
wyneger, and wōude it about
w̄th yslope / and put it to his

in Englyshe.

mouth, as sone as Jesus had
receyued of the Wyneger he
sayde it is fynysched, and bo-
wed his heade and gaue vp h̄
gost. The Jewes thē because
is was the Saboth euē that
the bodycs shuld nat remaine
vpō the crosse on the Saboth
day, for the Saboth day was
an hye day, besought Pylate
that theyz leggs myght be bro-
ken and that they migh̄ be la-
ken downe. Then came h̄ soul-
deours and brake the legges
of h̄ fyrl̄, & of the other which
was crucified with Jesus but
when they came to Jesus and
sawe that he was dead al redy
they brakenat his legges, but
one of the souldeours with a
spere thrust him into the syde,
and forthwith came there out
blode & water, & he that sawe
it bare recorde, and his record
is trewe, and he knoweth that
he sayeth true, that ye myght
beleue also. These thinḡ wet
done that the scripture shulde
be fulfylled. Ye shal nat break
a bone of hi, & againe another
Scripture sayeth. They shal
loke on him, whom they yled.
¶ The gospel on good fryday
After

The Pystles & Gospels

After that Joseph of Aramatia, whiche was a disciple of Jesus, but secretly for feare of the Jewes, besought Pylate þ he might take downe the body of Jesus and Pilate gaue him licence, & there came also Nichodemus whiche at the begynnyng came to Jesu by nyght & brought of Myrra and Aloes mingled togyther about an. C. pounde weyght. The toke they the body of Jesus & wounde it in lynnyn clothes wþ the odur; as þ maner of the Jewes is to bury, & in þ place where Jesus was crucified was a gardyn & in þ gardyn a newe sepulchre whereto was never man layde. There layde they Jesu because of the Jewes Sabbath even for the Sepulchre was nye at hande

C The Pystle on Easter day the i. Pystle to the Corin-

thyans. The. v. chap.

Bethen purge þ olde le-
ue, þ ye may be newe wþ
as ye are swete breade. For
Christ our Easter lambe is of-
fered vp for vs. Therfore let
vs kepe holyday, nat with ol-
de leuen, neyther with the le-

in Engylthe. **fo. xxiij.**
uen of malciousnes, and wic-
kednes, but wþ the swete breade
of purenes and truth.

C The Gospel on Easter day
The. xvi. cha. of Marke. A.

Mary magdalayne, & Ma-
ry Jacobi and Salome,
bought odwres, þ they might
come and anoynt Jesus. And
erely in the moþning the next
day after the Sabbath daye /
they came vnto þ Sepulchre,
when the stóne was rysen and
they said one to another, who
shal rolle vs away þ stóne fró
the doþe of the Sepulcre. And
whē they loked, they saw how
the stóne was rolled away, for
it was a very great one. And
they went into the Sepulcre,
& sawe a yonge man syttinge
on the ryght syde clothed in a
lōg white garmēt & they were
abasshed. And he sayde vnto
thē, be nat affrayde, ye seke Je-
sus of Nazareth whiche was
crucified, he is rysen he is nat
here, beholde the place where
they put him but go your way
and tell his disciples, & name-
ly Peter he wyl go before you
into Galyle, there shall ye se
him as he sayde vnto you.

F. ij. The

The Pystles & Gospels.

C The Pystle on the Monday i þ Ester weke. The x. cha of the Act̄ of the Apostles. f.

Peter stode vp among the people & sayde vnto them ye know wel that Jes̄ Christ was preached throughout all Iury, and began in Galile, after baptyme whiche Ioh̄n þached, howe god anoynted Jesus of Nazareth with the holy ghoste, & with power. Which Jesus w̄t about dyng good & healyng al that were oppresed of the deuyls for god was w̄ hym & we are wytnesses of al thinges, whiche he dyd in þ laude of the Jewes and at Je rusalem, whome they slewen, & hong on tree, hym god raysed vp the thyrd day, and shewed him onely, nat to al the people but vnto vs wytnesses chosen before of god, whiche eate and dranke w̄ hym, after he arose fr̄ deth. And he comandid vs to preache vnto þ people & te stifie þ it is he that is ordeneid of God a iudge of quynke and dead. To hym gyue all the þ prophetes wytnes, that thoroþe his name shal receyue remissiō of synnes all þ beleue in hym.

in Englyshe.

C The Gospel on the Monday in the Easter weke. The xxiiij. cha. of Luke. B.

Two of þ dysciples of Je sus went that same daye to a castel whiche was fr̄ Je rusalem about. lx. foþlonges, called Emaus, & they talked togyþer of al these thinges þ had happened. And it chaūsed as they cōmoned to gither & reasoned, þ Jesus hym selfe d̄ewe were, & went with them but theyȝ eies were holde that they coulde nat knowe hym & he sayd vnto them. What maner of communycacyons are these that ye haue one to another as ye walke and are sad. And þ one of the named Cleophas answered and said vnto hi, art thou onely a straunger in Jerusalem, & hast nat knowen the thinges whiche haue chaūsed there i these dayes, to whome he sayde what thinges & they said vnto him of Jesus of Nazareth whiche was a prophete myghty in dede & wōrde before god and all the people. And how the hyc prestes and our rulers deliuered him to be condēned to death and haue crucified

The **Pystels & Gospels.**
crucified hym, but we trusted
that it shuld haue ben he that
shulde haue delyuered Isra-
el. And as touchyng al these
thinges, to day is euen the. iij
day, that they were done, ye &
certayne women also of our co-
pany made vs astonied, whi-
che came erly vnto the Sepul-
chre & found nat his body and
came sayenge þ they had sene
a vision of angels, which said
that he was alyue, & certayne
of them whiche were with vs
went theyȝ way to the Sepul-
chre, & founde it euen so as the
womē had sayd / but him they
sawen nat. And he sayde vnto
them. O foles & slowe of herte
to beleue all that the prophetȝ
haue spoken, ought nat christ
to haue suffred these thynges
and to entre into his glorie.
And he began at Moles & at
all the prophetes & interpreted
vnto the in al scriptureȝ which
were w̄itten of hi & they drew
ne vnto the castel whiche they
went to, & he made as though
he wolde haue gone further /
but they constrained him say-
ng, abide with vs for it draw-
eth towardes night & the day

In Englyshe. **Fo. xxiiij.**
is far passed, and he wente in.
To tary w̄ them, & it came to
passee as he sat at meate w̄ the
he toke b̄eade, blessed it, b̄a-
ke and gaue vnto the & theyȝ
eyes were opened, & they knew
him, and he vanysched out of
theyȝ syght, and they sayde by
twene the selues, did nat oure
hertes burne win vs, whyle
he talked with vs by the way
& as he opened to vs the scrip-
tures. And they arose vp the
same hour & retourned agayn
to Jerusalem & founde the e-
leuen gathered togyther and
them þ were with the, whiche
sayde the lord is rysen in dede
and hath appered to Symon
and they tolde what thynges
was done in the waye / and
howe they knewe hym in b̄e-
kyng of the b̄eade.

C The **Pystle on the tewys-**
day in the Easter weke. The
xiiij.cha.of þ Actȝ of þ Apo. **C**
P aule stode vp and becke-
ned with the hande & said
Ye men and brethren chyldren
of the generacion of Abrahā
and who so euer amonge you
feared god, to you is thȝ word
of saluacyon sent. The inha-
biters
F. iij.

The P̄stles & Gospels.
biters of Ierusalē & their rul-
ers, because they knewe hym
nat, nor yet þ voyces of the p-
phetes which are red euery la-
both daye they haue fulfylled
þe i cōdēpnyng hi. And when
they founde no cause of death
in him, yet desyred they P̄yla-
te to kil him, & when they had
fulfylled al that were wrytten
of hym, they toke hym downe
from the tree, and put hym i a
Sepulcre. But god rayled hi
agayn frō deth, & he was sene
many dayes of them which ca-
me with hym from Galyle to
Ierusalem, which are his wit-
nesses vnto þ people. And we
declare vnto you, howe that þ
promise made vnto þ fathers
god hathe fulfylled vnto vs
theyȝ chyldren / in that he ray-
led vp Iesus agayne.

C The Gospel on tēwesday i
the Easter weke. The. xxiiii.
chapiter of Luke. f.

I Esus him selfe stode in the
myddes of his dysciples &
saide vnto thē, peace be w̄ you
And they were abashed and a-
frayde, supposyng that they
had sene a spirite. And he said
vnto them. Why art ye trou-
bled, & why do thoughtes arise

in Englyshe.
in your hertes, beholde my ha-
des and my fete, that it is eu-
my selfe hādle me & se, for spi-
rites haue nat fleshe & bones
as ye se me haue and when he
had thus spokē he shewed thē
his handes & his fete, & whyle
they yet beleued nat for ioy / &
wondred, he sayde vnto them/
haue ye here any meate, and
they gaue him a pece of a broy-
led fylle, and of an hony cōbe
& he toke it & eate it before thē
and he said vnto them. These
are the wordes which I spake
vnto you, whyle I was yet w̄
you that all must be fulfylled
which were wrytten of me in þ
lawe of Moles, & in þ prophe-
tes, and in the Psalmes. The
opened he their wyttes, & they
might vnderstāde þ scripturē
and sayd vnto thē, thus is it
writē, & th̄ it behoueth Christ
to suffere, and to rysse agayne
from death the. iii. day. And þ
repentaunce and remyssyon of
synnes shulde be preached in
his name among al nacions.
C The P̄stle on þ wedn-
day in the Easter weke. The.
iii. chapiter of the Actes
of the Apostles. C.

Peter

The Pystles & Gospels.

Peter openyng his mouth
sayd ye men of Israel & al
þere god, here þ god of A-
braham Isaac & Jacob, the
god of our fathers hath glo-
rified his sône Jelus, whô ye
betrayed & denied in the p-
cen-
t of Pylate when he had iud-
ged him to be losed, but ye de-
nyed the holy and iust, and de-
sired a murtherer to be gyuen
you, & kylded the lord of lyfe
whom god hath rayled from
deathe, of the whiche we are
wytnesses, and now brethre I
knowe þ thoro we ignoraunce
þ dyd it, as dyd also your hed-
des, but god which shewed be-
fore by þ mouth of al his pro-
phetes þ Christ shulde suffre,
hath thus wyse fulfylled it.
Rep̄t therfore & turne þ your
lynnes maye be done awaie.
¶ The Gospell on þ wenys-
day in the Easter weke. The.

xxi.chapiter of Johni. I.

After that Jelus shewed
hi selfe again to hi disci-
ples at þ see of Tiberias. And
on this wyse shewed he hym
selfe There were toghether Si-
mō Peter & Thomas whiche
is called Didim. And Natha-

in Englyshe. fo. xxiiij
nael of Cana a cyte of Galyle
and the sônes Zebedes, & i.
other of the disciples. Simon
Peter said vnto the I go a fyl-
shyng. They sayde vnto him,
we also wil go with the. They
went theyz way and entred in
to a shyp strayt way and that
nyght caught they nothyng, but
whē the mornig was now
come Jelus stode on the shore
neuertheles þ disciples knew
nat that it was Jelus. Jelus
sayde vnto them, syz haue ye
any meate. They aunswered
him no & he sayde vnto them,
cast out þ net on the right side
of the shyp, and ye shal fynde.
They cast out and anone they
were nat able to draw it, for þ
multytude of fyshes. The said
the disciple whome Jelus lo-
ued vnto Peter, it is the lord
Whan Symon Peter herde
þ it was the lord, he gyrded hi
mantel to hym for he was na-
ked, and spr̄ag ito the se. The
other disciples came by shyp/
for they were nat farre frome
lande, but as it were two hon-
dred cubyt, & they drowe the
nette with fyshes. As lone as
they were come to lande, they
sawe

The Hystles & Gospels.

Salme hote coles & fylle layde
theron, and breaðe, Jesus said
vnto them, bryngē of the fylle
whiche ye haue caught Si-
mon Peter stepped forth and
drewē the net to lande full of
great fylles an hondreth and
lxx. & for all there were so ma-
ny, yet was nat þ net broken.
Jesus sayde vnto the come &
dyne. And none of the dyscyp-
ples durst axe him, what arte
þ, for they knewe that it was
the lord. Jesus then came and
toke breaðe and gaue them /
and fylle lykewyse. And th̄
is nowe the thyrd tyme that
Jesus appered to his dyscyp-
ples / after that he was rysen
agayne from death.

C The Hystle on the. i. Son-
day aft Easter day called low-
soday. The. i. Hystle of Ioh̄
and the. v. chapi. **E.**

Moste dere beloued b̄-
þthen all that is borne of
god ouercōmeth the worlde, &
this is the victory that ouer-
commeth the worlde, euen our
fayth, who is it that ouercom-
meth the worlde, but he whiche
beleueth þ Jesus is the sonne
of god. This Jesus Christ is

In Englyshe.

he that came by water & blode
nat by water only, but by wa-
ter and blode, and it is the spi-
rite that beareth wytnesse, be-
cause the spirite is trueth, for
there are th̄e whiche beare re-
corde in heuen, the father / the
word, and the holy ghost, and
these th̄e are one, for there are
th̄e whiche beare recorde in
earth. The spirite, the water /
and bloude, and these th̄e are
one, if we receyue the witnesse
of men, the wytnesse of god is
greater, for th̄ is the wytnesse
of god, whiche he testyfied of
his sōne. He that beleueth on
the sonne of God / hath the wy-
tnesse in hym selfe.

C The Gospell on the. i. So-
day after Easter day cal-
led lowe sonday the. xx.
chapiter of Ioh̄. **E.**

THe same daye at nyght /
whiche was the mozowe
after the Saboth daye, when
the doxes were shutte, where
þ disciples were assembled to
gyther for feare of the Jewes
came Jesus, and stode in the
myddes, and sayde to them.
Peace be with you, and when
he had so sayde, he shewed vñ
to them

The Wyssles & Gospels.
to them his handes , and his syde. Then were the disciples glad when they sawe the lord. Then sayde Jesus to them agayne. Peace be with you. As my father sent me euē so sēde I you, and when he had sayde that, he b̄ethed on th̄ & saide unto them. Receyue the holy ghost, who soeuers synnes ye remyt, they are remitted unto th̄, and who so euers synnes ye retayne, they are retayned, but Thomas one of þ twelue called Didim⁹, was nat with them when Jesus came, the other disciples sayd unto hym. we haue sene the lord, and he sayd unto them, except I se in his handes , the p̄ynte of the nayles, and put my synger in the hooles of the nayles , and thrust my hande in to his syde I wyll nat beleue. And after. viii. dayes agayne, his disciples were within, & Thomas with them. Then came Jesus when the dozes were shut and sode in the myddes, and saide Peace be with you, after that sayde he to Thomas, bring thy synger hyther, and se my handes, and b̄yngē thy hande &

in Englyshe. fo. xxv.
thruste it into my syde, and be nat faythlesse, but beleuyngē. Thomas answered and sayde vnto hym, my lord & my god Jesus sayde vnto him. Thomas because thou hast sene me therfoze þ beleuest. Happy are they that hathe nat sene, & yet beleue . And many other sygnes dyd Jesus in the presence of his disciples , whiche are nat w̄itten in this boke. These are w̄ritten þ ye myght beleue that Jesus is Christe the sōne of mā, and that in beleuyngē , ye myght haue lyke thowowe his name.

C The Wyſtle on the. ii. Sōdaye after Easter daye the . i. wyſtle of Peter, the. ii. cha. C.

M ost d̄re beloued b̄ethē Christe suffred for vs, leuyng vs an ensample, that ye shulde folowe hys steppes , whiche dyd no synne, neyther was there gyle founde in his mouthe, whiche when he was reuyled, reuyled nat agayne, when he suffred, he threatened nat, but commytted the cause to hym that iudgeth ryghteouslye , whiche his owne selfe bare out sines in his body on

G. j. the

The Vyssles & Gospels.

the tree, þ we shulde be deliuered from synne & shulde lyue i rightwysnes, by wholse stryঃ ye were healed, for ye were as shepe goynge astraye, but are nowe returned vnto þ shepheherde & byshop of your soule.

C The Gospel on the ii. **S**o day after Easter daye. The x. chapter of Iohan. **C**.

I Esus sayde to his disciples I am the good shepherde, the good shepherde gyeueth hys lyke for his shepe, an hyzed seruaunt, whiche is nat the shepheard neyther the shepe are his owne, seyth the wolfe comyng and leaueth the shepe and flyeth, and the wolf catcheth the and scattereth the shepe. The hyzed seruaunt flyeth, because he is an hyzed seruaunt, and carreth nat for the shepe. I am þ good shepheard, and knowe mine, and am knownen of myn As my father knoweth me euē so knowe I my father. And I givē my lyfe for the shepe, and oþer shepe I haue whiche are nat of this folde, the also must I bryng, that they may heare my voyce, and that there may be one flocke, & one shepheard.

In Englyshe.

C The Vyssle on the iii. **S**o day after Easter day. The i. Vyssle of Peter the. ii. cha. **C**.

M O st dere beloued breþerē I beseche you as straungers and pylgrimes, abstaine from fleschly lustes, whiche fught agaynste the soule, and se that ye haue honest conuerſacyon amonge the Gentyles that they whiche backebyte you as euyl doers may se your good wōkes and prayse god in the day of visitacyon, submyt your selues vnto all maner ordinaunce of man for the lordis sake, whether it be vnto the kynge as vnto the cheyf heed, cyþer vnto the rulers, as vnto them that are sent of hym, for the punylshement of euyl doers, but for the laud of them that do well, for so is the wyll of god, that ye put to sylence the ignorance of the fyllyshe men, as free, and nat as hauyng the liberte for a cloke of maliousnes, but euen as þ seruautes of god, honour al men, loue brotherly felysshyp feare god & honour the kyng seruautes obey your masters with al feare, nat onely if they be

The Pystels & Gospels.
be good ond courteous, but al
so thoughē they be frowarde,
for it cometh of grace i Ch̄rist
Jesus our Lorde.

C The Gospel on the. iii. so-
day after Easter day the. xvi.

Chapt. of Johan. D.

Jesus sayd to his dysciples
After a whyle ye shal nat se
me and agayne after a whyle
ye shal se me, for I go to the fa-
ther, then sayd some of his dis-
ciples betwene them selues,
what is th̄ that he sayth vnto
vs. After a while ye shal nat se
me, and agayne after a whyle
ye shal se me, and that I go to
the father. They said therfoze
what is th̄ that he sayth after
a whyle, we can nat tell what
he saith. Jes⁹ perceyued that
they wolde axe hym, and sayd
vnto them. This is it that ye
enquyre of betwene your sel-
ues, that I said after a whyle
ye shal nat se me, and agayne,
after a while ye shal se me. We
selp verely, I say vnto you, ye
shal wepe and lamēt, and the
would shal reioyce, ye shal so-
we but your sorowe shall be
turned to tope. A womā when-
het traualleth hath sorowe, be-

in Englyshe. **S**o, xvi.
cause her hour is come, but as
sone as she is delyuered of the
chylde she remēb̄zeth no moze
the anguylshe, for toye that a
man is boorne in to the wo只得
And ye now are in sozow, but
I wil se you agayn. And your
hertes shall reioyse, and your
toy shal no mā take from you
C The Pystle on the. iii. so-
day after Easter day. The
fyſt cha. of James C.

Most dere beloued brethře
euery good gyft, and eue-
ry perfyte gyft, is from aboue
and commeth downe, from the
father of lyght, with whom is
no varyablenes, ner ther is he
chaunged vnto darkenes. Of
his owne wyl begate he vs
the word of lyfe, that we shuld
be the fyſt fruytes of his crea-
tures. Wherfoze dere brethřen
let euery man be swyft to here
slove to speake, and slowe to
wrathe, for the wrathe of man
wozketh nat þ which is ryght
teo⁹ before god. Wherfoze lay
a parte al fylthines, al super-
fluyte of malycyousnes. And
receyue with mekenes þ word
that is grafted in you, whiche
is able to sauē your soules.

G. i. **The**

The Psyllies & Gospels.

C The gospel on y. iii. Sonday after Easter day. the. xvij. chapiter of Johs. B.

I Esus sayd to his discipiles nowe I go my way to him that sent me. And none of you axeth me, whyther goest thou but because I haue sayde such thynges vnto you, your herettes are full of sorowe. Neuertheles I tell you y truch, it is expedient for you that I go a way for if I go nat away that comforter wyl nat come vnto you, but if I departe I wyll sende him vnto you. And whē he is come, he wyll rebuke the woldē of synne, and of ryght wylnes and of iudgemente of synne, because they beleue nat on me / of ryghtwysenes, because I go to my father, and ye shall se me no more. And of iudgement, because the cheife ruler of this woldē is iudged al redy. I haue yet many thin ges to saye vnto you, bnt ye can nat bere them away nowe Howebeit when he is come, I meane the spirite of truch, he wyll teache you all truch. He shall nat speake of hym selfe, but what soeuer he shal heare

in Englyshe.

that shal he speke, and he wyl shewe you of thinges come he shal gloriyfy me, for he shal reueyue of myn & shall shewe vnto you. Al thiges y the fater hath, are myne. Therfore said I vnto you, that he shall take of myne and shewe vnto you. **C** The Psyllie on the. v. sonday after Easter day, whiche is the nexte Sondaye before the crosse dayes. The fyfte chapiter of James. D.

M Oost dere beloued brethren se that ye be doers of the worde, and nat hearers onely, deceyuyng your owne selues with Sophistrye for if any heare the worde and do it nat, he is lyke vnto a man that beholdeþ his bodily face in a glasse, for as soone as he hathe loked on him selfe he goeth his way and hath immediatly forgotten what his fassion was, but who soeuer loketh in the perfyte lawe of libertie and continueth therin (yf he be nat a forgetful hearer, but a doer of the worde) he shall be happye in his dede, if any man among you seme deuoute, & refrayne nat his tonge, but deceyue his owne

The Pytles & Gospels.
dwne herte, this mannes deuocion is in wayne. Pure deuocion and vndeuyled before god the father, is this. To visite the frendles and widowes in theyr aduersite, and to kepe hym selfe vnspotted from the woldē.

C The Gospel on þ. v. sōday aft Easter daye whiche is the next sōday before þ crosse dayes, the xvi. chap. of John. **C.**
Iesus sayde vnto his discy-
ples, verely verely I saye
vnto you, what soeuer ye shal
ask the father in my name, he
wyl give it you, hetherto haue
ye asked nothing in my name
alke and ye shall receyue it, þ
your ioye may be full. These
thynges haue I spoken vnto
you in þrouerþ, the tyme wyl
come when I shall speake no
more to you in þrouerbes, but
I shal shewe you playnly frō
my father. At that day shal ye
ask in my name, and I saye
nat vnto you that I speke vnto
my father for you. For the
father him selfe loueth you be-
cause ye haue loued me, and
haue beleued that I came out
from god. I went out from þ

In Englyshe. **To. xxviij.**
father & came in to the woldē
I leaue the woldē agayne, &
go to the father. His disciples
said vnto him: beholde nowe
speakest thou playnly, & thou
vlest no þrouerbes. Nowe we
know that thou vnderstandest
all thynges, and nedest nat þ
any man shulde aske the any
question. Therfore beleue we
that thou commest from god.

C The Pytyle on Mondaye
in the Crosse dayes. **The. v.**
Chap. of James. D.

Most dere beloued brethre
.... knowledge your fautes,
one to another, and þray
one for another, that ye maye
be healed. The þrayere of a
ryghteous man auayleth mu-
che, if it be feruēt. Elias was
a man in daunger to trybula-
tion as we are, and he þrayed
in his þrayere, that it myghte
nat rayne. And it rayned nat
on the earthe by the space of
þre yeres and syx monethes.
And agayne he þrayed, & the
heuen gaue rayne & the earth
brought forth her fruyte, if a-
ny of you erre frō the trueth &
another conuert hym, let the
same know, that he which co-

G. iiiij. uerted

The **P**ystles & **G**ospels.

uerterd the tinner from goyng
a stray out of his waye, shall
saue a soule frō deth, and shal
hyde the multitude of sinnes.

C The Gospell on Monday
in the Crosse dayes the .xi.

Ch. of Luke V.

Iesus sayde vnto his dysci-
ples whiche of you shulde
haue a frende, & shulde go to
him at midnight, and say vnto
hym, frende lend me thre lo-
ues for a frende of mine is com-
out of the waye to me, and I
haue nothinge to set before hi
and he within shulde answere
and say trouble me nat nowe,
the doze is nowe shyt, & my scr-
uautes are with me in the chā-
ber. I can nat arysse and gyue
the vnto the. I say vnto you
though he wyll nat arysse and
giue hi because he is his frende
yet because of his importunit-
te he wold rysse, and gyue him
as many as nedeth, and I say
vnto you, aske/and it shal be
gyuen you. Seke and you shal
fynde, knocke & it shalbe ope-
ned vnto you, for euery one þ
asketh receyuethe, and he that
seketh fyndeth, and to hi that
knocketh shal it be opened. Yf

The **P**ystle in Englyshe.

the sōne aske bēade of any of
you, that is a fathēr, wyll he
giue him a stōne. Oþ if he aske
fyshe, wyll he for a fyshe gyue
him a serpēt? Oþ if he aske an
egge, wyll ye offre him a Sco-
ppon? Yf ye then whiche are e-
uyl, can gyue good gyftes vnto
your chyldren? Howe muche
moze shall your fathēr of he-
uen gyue the holy Ghoste to
them that desyre it of hym.

C The **P**ystle on the **A**scen-
sion even. **Ch. iii. chap.**

of the **A**ctes of the
Apostles. **G.**

The multytyde of them þ
belued were of one hert
and of one soule. Also none of
þe sayd, that any of the thynges
whiche he possessed was
his own, but had al thyngs þ
common, and with greate power
gauē the **A**postles wypnes of
the Resurreccyon of our lord
Jesus Christ, and great grace
was with them all. Neþher
was ther any amonge them þ
lacked, for as many as were
possessors of landes or houses
solde the and b̄rought þ þryþe
of the thynges, whiche were
solde and layde it downe at þ
Apostles

The Pystles & Gospels
Ippostles fete, and distribuci-
on was made vnto euery man
acco^rding as he had nede.

C The Gospel on the Ascen-
on eu'en p. xviij. Chapiter
of Ioh̄n. A.

Jesus lyfted vp his eyes to
heuen and sayd, father the
houre is come, glorify thy son
that thy sōne may glorify the
Is thou hast gyuen him pow-
er ouer al fleshe, that he shulde
gyue eternall lyfe to as many
as thou hast giuen him. This
is lyfe eternal that they might
knowe the , that onely very
god : and whom thou hast set
Jesus Christ. I haue glori-
ed the on the earth. I haue fi-
nished the wozke which thou
gauest me to do, and now glo-
rify me thou father wch thyn
owne selfe, v^t the glory which
I had with the yet the wozke
was. I haue declared thy na-
me vnto those whiche thou
gauest me out of the wozde.
Thine they were and thou ga-
uest the me, & they haue septe
thy sayenges. Now haue they
knownen that al thinges what
soeuer thou hast gyue me, are
of the. For I haue gyue vnto

in Englyshe. **fo. xxvij.**
them the wordes, which thou
gauest me , and they haue re-
ceyued them, and haue know-
en surely that I came out frō
the / and haue beleued that
thou dyddest sende me. I pray
for them. I prayed nat for the
wozde, but for them whiche
thou hast gyuen me/ for they
are thyne / and all myne are
thyne, and thyne are myne, &
I am gloriified in them. And
nowe am I no more in the
wozde , but they are in the
wozde and I come to the.

C The Pystle on the Ascen-
yon daye. The fyfthe
chap. of the Actes
of p^t Apostles. A.

S Ayt Luke whiche wrote
the Actes of the Apostles
sayth in p^t former treatise(dre
frend Theophil?) I haue writ-
ten of all that Jesus began to
do, and teache vntyl the day
in the whiche he was taken vp
after that he thorow the holy
ghoste had gyuen comman-
dementes vnto the Apostles,
whiche he had chosē to whom
also he shewed him self a lyue
after his passion, by many to-
kens appertynge vnto them
forty

The **P**istles & **G**ospels
fortye dayes, and spake vnto
them of the kyngdome of god
and gathered them togyther,
and commaunded them that
they shulde nat departe from
Jerusalem, but to wayte for
the pmyse of the father, wher
of ye haue herde of me . For
Johan baptysed with water,
but ye shal be baptysed with
the holy ghost, and that with-
in this fewe dayes. Whē they
were come togither. They as-
ked of him sayeng. Lord wylt
thou at this tyme restore a-
gayne the kyngedome to Is-
rael. He sayde vnto them. It is
nat for you to knowe þ tymes
or sealds, whiche þ father hath
put in his owne power but ye
shal receyue power of the ho-
ly ghoste, whiche shal come on
you. And ye shal be wytnesses
vnto me in Jerusalem, and in
al Iury, and in Samary, and
even vnto the wroldes ende /
and whan he had spokē these
thinḡ, whyle they behelde he
was taken vp and a cloude
receyued hym vp out of theyz
lyght, and whyle they loked
fledastely vp to heuen as he
went. Beholde two men stode

in Englyshe,
by them in whyte clothyng
which also sayd, ye men of Ga-
lyle & whys stande ye galynge
vp into heuen. This same Je-
sus whiche is taken vp from
you into heuen, shal come, eue
C The Gospel on the Assen-
cion day. the. rbi. chap-
ter of Marke. **C**.

A fter that Jesus appe-
red vnto the eleuen as
they sat at meate, and caste in
theyz teeth theyz vnbicleue, &
hardnes of herte, because they
beleued nat them, whiche had
sene him after his resurrec-
tion, and he sayde vnto the. Go
ye into al the wrold, and pre-
che the Gospell to all creatu-
res: and he that beleueth, and
is baptysed shalbe sauued, and
he that beleueth nat shall be
dampned. And these sygnes
shall folowe them that shall
beleue in my name, they shall
caste out deuyiles / and shall
speake with newe tonges, and
shal kyl serpentea, and if they
dynke any deadely thyng, it
shal nadhurte them, they shal
lay theyz handes on the sycke
and they shall recouer. So the
when

The Pystles & Gospels.

when our lord Jesus had spou-
ken vnto them, he was recey-
ued into heuen, & is set downe
on the ryght hande of God, &
they went forth, and preached
euer where. And our Lorde
wrought with them, and con-
fymed they preaching with
myracles folowynge.

C The Pystle on the Son-
day after the Assencyon daye
the fyfte Pystle of Peter and
the. iiiij. Chapyter. **S.**

Most dere beloued brethre
be ye discrete, and watch
in prayers, but aboue al
thynges, haue feruent loue a-
mong you, for loue couereth
the multitude of sines. Be ye har-
berous one to another, and
without grudgyng, as euery
man hath receyued þ gyft, mi-
nister the same one to another
as good ministers of þ mani-
folde grace of god, yf any man
speke, let him talke as though
he spake the wordes of god. if
any man minister, let hym do
it aȝ of the habilite which god
minyȝt eth vnto hi, that God
in al thynges may be glorify-
ed thorow Jesus Christe.

C The Gospell on the Son-

in Englyshe. **Fo. lxxix.**

day after the Assencyon daye
the. xvi. chapiter of John. **D.**

Iesus sayde vnto his disci-
ples, when the cōfōrter is
.. come whome I wyl sende
vnto you frome the Father, whiche is the spirite of verite
whiche procedeth of the fa-
ther, he shal testyfie of me and
ye shall beare wytnes also, be-
cause ye haue ben with me frō
the begynnyng. These thingȝ
haue I said vnto you because
ye shulde nat be hurte in your
sayth. They shal excommuny-
cate you, ye the tyme shal com
that who soever kylleth you,
wyl thynke that he dothe god-
true seruyce. And suche thyng-
es wyl they do vnto you, be-
cause they haue nat knownen
the Father / neyther yet me.
But these thyngȝ haue I told
you that when that houre is
come, ye myght remembre the
that I tolde you so.

C The Pystle on Wytsom
Sonday the. ii. Cha. of the
actes of the Apostles. **A**

When the fyfth day was
come whiche is Wytsom
Sondaye / the Apostles with
one accorde were gathered to
þ. i. gyther

The **P**ystles & **G**ospels.

gyther in one place. And sode-
ly there came a sounde frome
heuen/ as it had ben the com-
mynge of a myghty wynde, &
it fylled all the house where
they satt. And there appered
vnto them clouen tonges, as
they had bene fyre, and it late
vpon eche of them, and they
were all fylled with the holye
ghost, and began to speake w/
other tonges, euuen as the spi-
rite gaue the vitteraunce. Ther
were dwellyng at Ierusalem
Jewes, deuoute men whiche
were of all nacions vnder he-
uen. When this was noysed
aboute, the multitude came to
gyther, and were astonyed, be-
cause that euery man herde
them speke in his owne tonge
They wondered all and met-
uayled sayeng amounge them
selues, loke are nat all these
whiche speake of Galyle, and
howe heare we euery man his
owne tonge, wherin we were
borne. Parthyans / Medes /
and Elamites, and the inhabi-
ters of Mesopotamia, of Jew-
ry, Capadoccia, Pontus / and
of Asia, Phrigia, Pamphilia,
and of Egypte, and of the par-

in Englyshe.

ties of Libia, whiche is beside
Sirene, and straungers of Ro-
me, Jewes / and Proselites /
Grekes / and Arabians / we
haue herde them speake with
our owne tonges the greate
workes of God.

C The Gospell on Wytsone
sonday p. xiiij. cha. of Joh. E.

I Esus sayde vnto his disci-
ples, yf any man loue me /
and wyll kepe my sayenges.
My father also wyl loue hym
and we wyll come vnto hym /
and wyll dwell with hym. He
that louethe me nat, kepereth
nat my sayenges, and the wor-
des whiche ye heare are nat
myne but the fathers whiche
sente me. This haue I spo-
ken vnto you beyng yet pre-
sente with you, but the comfor-
ter whiche is the holy Ghoste
(whom my father wyl gyue in
my name) shall teache you all
thynges, and bryng all thin-
ges to your remembraunce,
what soeuer I haue tolde you
Peace I leaue with you, my
peace I giue vnto you, nat as
y wold be giveth, gyue I vnto
you, let nat your herte be gre-
ued, neyther feare ye, ye haue
herde

The Pystles & Gospels.

herde howe I layd vnto you, I go & come again vnto you/ if ye loued me ye wolde verely reioyce, because I sayde, I go vnto the father, for the father is greater then I. And nowe haue I shewed you before it come þ whē it is come to passe ye myghte beleue. Hereafter wyl I nat talke many wordes vnto you, for þ cheyse ruler of this wōrld cōmeth and hathe naught in me, but þ the wōrld may know þ I loue the father & as the father gaue me commaundement, euen so do I. ¶ The Pystle on þ Monday in the Wytsōn weke þ.c. cha. of the Actes of the Apost. f. Peter opened hys mouthe and sayde. Jesus cōmaunded vs to preache vnto þ people and to testifys, that it is he that is ordyned of god a iudge of quycke and deade, to hi gyueth al the prophetes wytnes, that thowē hys name shall receyue remissiō of sines all that beleue in hym, whyle Peter yet spake these wordes the holy ghost fell on al them whiche herde his preachynge And they of the circumcision,

in Englyshe. fo. xxx.
whiche beleued were astonied as many as came with Peter because þ on the gentyls also was shed out the gylfe of the holy ghoste, for they herde the speake with tonges and mag nyfy god. Then answered Peter can any man forbyd water that these shulde nat be baptysed, whiche haue receyued the holy ghost as wel as we. And he commaunded them to be baptysed in the name of ours Lorde Iesus Christe.

¶ The Gospel on the Mondayne in the Wytsōn weke the. iiiij. Chapiter of Iohan. B.

I Esus layde vnto a ruler as I monge the Pharyses God so loued the wōrld, that he gaue his onely sōne for the entent, that none that beleue in him shulde peryshe, but shulde haue euerlastyng lyfe, for god sent nat hys sōne into the wōrld to condempne the wōrld, but that the wōrld thowē hym myght be sauēd, he that beleueth on hym shall nat be condempned, but he that beleueth nat is condempned al redy, because he beleued nat in the name of the onely sonne of God.

H.15. And.

The Pystles & Gospels.

And this is the condempnacyon. That lyght is come in to the woldē and the men haue loued darknes more then the lyght because theyz dedes were euyl for every man that doth euyll hateth the light, neyther com meth to lyght least his dedes shuld be reprooued but he that dothe the trueth commeth to the lyghte / that hys dedes myght be knownen, howe that they are wrought in god.

C The Pystle on the Tewyl day in the Wytsoun weke the. viij. Chapi. of the Actes of the Apo-

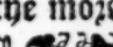
stles. B.

W Hen the Appostles whiche were at Ierusalem herde saye that Samaria had receeveyed the worde of God / they sent unto them Peter & Iohn whiche when they were come prayed for them, þ they might receyue the holy ghost, for as yet he was come on none of them, but they were baptysed onely in the name of Chyste Iesu. Then layde they theyz handes on them and they receyued the holy ghoste.

in Englyshe.

C The Gospel on þ teþylday is the Wytsoun weke the. x. chapiter of Iohn. A.

J esus layde unto his discipiles. Verely verely I say unto you who so euer entreth nat in by the doore into the shepe folde but clymmeth up some other waye / he is a thefe, and a robber. He that goeth in by the doore, is þ shep herde of the Shepe. To this man the Porter openeth the doore, and the Shepe here hys voyce, and he calleth his own shepe by name, and he leadeth them out / and when he hathe sente forth his owne shepe, he goeth before them, and þ shep folowe hym, for they knowe hys voyce. A straunger they wyll nat folowe, but wyll flye from him, for they knowe nat the voyce of straungers. This maner of sayeng spoke Jesus unto the, and they vnderstode nat what thynges they were, whiche he spake unto them. Then saide Jesus unto them agayne. Verely verely I say unto you, that I am the doore of the shepe. Al, euen as many as

The Pystles & Gospels
as came before me, are theues
and robbers / but the Shepe
dyd nat heare them. I am the
doze, by me yf any man entre
in, he shal be safe, and shal go
in and out, and fynde pasture
The thefe commeth nat but
for to steale / kyll / and destroy
I am come that they myghte
haue lyfe / & haue it the moze
habundantly. 
**C The Pystle on the Wens-
day in the Wytson weke /**
the.ii.chapi. of the Ac-
tes of the Apost. C.

Peter sterte forth with the
eleuen, and lyfte vp hys
voynce and layde vnto them /
ye men of Jewy & all ye that
inhabyte Ierusalem, be this
knowen vnto you , and with
your eares heare my wordes .
These are nat dzonken as ye
wene for it is yet but the thyd
houre of the daye but this is
that whiche was spoken by þ
prophet Iohel . It shall be in
the laste dayes (sayeth god) of
my spirite I wyll powre out
vpon al fleshe, and your son-
nes and your doughters shal
prophesy, and your yonge me-
shall se visions, and your olde

in Englyshe. **fo. xxxi.**
men shall dreame dreames /
and on my seruauntes, and on
my hande maydens / I wyll
powre out of my spyyte in
those dayes, and they shal pro-
phesy, and I wyll shewe won-
ders in heuen aboue, and to-
kens in þ earth byneth, blode
and fyze and the vapoure of
smoke. The sonne shalbe tur-
ned into darknes, & the mone
in to blode, before that greate
and notable day of the Lorde
shall come, and the tyme shall
come / that who soever shall
call on the name of the Lorde
shalbe sauued .
**C The Gospell on the Wed-
nesday in Wytson weke**
the.vi. Chapter of
John. C.

Jesus layde vnto his dis-
ciples and to the compa-
ny of the Jewes . No man
can come vnto me excepte my
father whiche hathe sente me
dzaue hym, and I wyll rayse
hym vp at the laste day. It is
wyten in the prophetes. And
they shall al be taught of god
Euery man whiche hath herd
and lerned of the father com-
meth vnto me , nat that any
H. iii. man

597

The Pystles & Gospels.

man hath sene the fater, saue he which is of god. The same hathe sene the fater. Verely verely, I say vnto you he that beleueth on me hathe eyerlastyng lyfe. I am the breade of lyfe, yowre fathers dyd eate Manna in wyldernes, and ate deade. This is the breade whi che commeth from heuē, that he which doth eate of it, shuld nat dye. I am that lyuynge breade whiche came downe from heauen. If any man eate of this breade, he shal lyue for ever. And the bredē that I wil giue is my fleshe, which I wil gyue for the lyfe of the woldē.

The Pysle on Trunyte Sonday. The. iiiij. Cha- piter of þ Reuelacyon.

of saynt Johs. x.

I Loked vp and sawe a dñe open in heuē, and the fyfth boyce whiche I herde, as it were of a trompette talkynge with me, whiche sayde, come vp hyther, and I wyll shewe the thynges whiche muste be fulfylled here after, and imme diatly I was in þ spirite, and beholde, a seate was put in he uen and one sate on the seate,

in Englyshe. and he that sat was to loke vpon lyke vnto a Jasper stone and a Sardyne stone, & there was a rayne bowe aboue the seate, to loke vpon lyke vnto an Emeralde, and aboue the seate were. xxiiij. Seates, and I sawe on the seates. xxiiij. el- ders sittynge clothed in white rayment, and had on theyz he des Crownes of Golde, and out of the seate pceded lyght nynges, and thodynge and boyces, and there were. viij. lampes of fyre burnyng before the seate / whiche are the. viij. spirites of god, and before the seate there was a See of glasse lyke vnto Crystal, and in the myddes of the seate, and rounde aboue the seate, were iiiij. beastes full of eyes before and behynde, & the fyfth beast was lyke a Lyon, the seconde beast lyke a Calfe, & the thyd beaste had a face as a man / and the fourth beast was lyke a flyenge Egle, and the. iiiij. beastes had eche one of them. viij. wynges aboue hym / and they were ful of eyes with in, and they had no rest day ney- ther nyght sayeng. Holy, holy, holy/

The Psyllies & Gospels.

holy/lorde god almyghty whi
she was / and is, & is to come
And when these beastes gaue
glosy, honoure / and thankes
to hym that late on the seate /
whiche lyueth euer more, the .
gloss.elders fel downe befoze
hym that sat on the trone and
woslypped hym that lyueth
euer, and caste theyz crownes
before the trone sayenge, thou
arte worthy Lorde to receyue
glosy, honour/ and power, for
thou hast created all thynges
and for thy wylles sake they
are and were created .

The Gospel on Trinite so day. The thyrd Chapiter of John. 3.

There was a man of the
Phareles named Nicho-
demus / a ruler amonge the
Jewes . He came to Jesus by
nyght and sayde vnto hym .
Master we knowe that thou
arte a teacher , whiche arte
conne frō god, for no man could
do such miracles as thou do-
est, except god were with him
Jesus answered and sayd vnto
hym . Verely verely I saye
vnto the , excepte that a man
be borne a newe , he can nat se-

in Englyshe. **fo. xxxi.**
the kingdome of god . Nicho-
demus sayd vnto hym . Howe
can a man be borne when he
is olde . Can he entre in to his
mothers wōbe and be borne a
gayne ? Jesus answered . We-
rely verely I say vnto the, ex-
cept that a man be borne of wa-
ter, & of the spirite , he can nat
entre in to the Kyngdome of
god . That whiche is borne of
þ fleſhe, is fleſhe , & that whiche
is borne of the spirite is spiri-
te . Veruayle nat that I sayd
to the, ye must be borne a new
The wynde bloweth where he
lysteth , and thou hearest his
sounde, but thou canſt nat tel
whiſt he cometh , & whiſt he
goeth . So is every man that
is borne of þ spirite . Nichode-
mus answered & sayd vnto hi
howe can these thynges be .
Jesus answered and saide vnto
him . Art thou a mayster in
Israel, and knowest nat these
thynges . Verely verely I say
vnto the we speake that we
knowe , & tessify that we haue
ſene, and ye receyued nat our
witnes , if I haue tolde you
erthy thinges , & ye haue nat
beleued, how ſhulde ye beleue

The Pystles & Gospels
if I shall tel you heuenly thin-
ges. And no man hathe as-
cended vp into heuen, but he
that came downe from heuen
that is to say the sone of man,
whiche is in heauen. And as
Moyses lifted vp the serpent
in wyldernes, even so muste
the sonne of man be lyfied vp
that no man whiche beleueth
in hym perisshe, but haue e-
ternall lyfe.

**¶ : The Pystle on Corpus
Christi day the fyre Pystle
to the Corinthians, and
the .xi. Chappy-
ter. E.**

Bethen that whiche I
gaue unto you I recey-
ued of the lord for the Lord
Jesus Christe the same nyght
in the whiche he was betray-
ed toke breade and thanked /
and brake, and sayde: take ye
and eate ye thys is my bodye
which is broken for you. Thys
do ye in the remembraunce of
me / after the same maner he
toke the cuppe when Supper
was done sayenge. This cup
is the newe Testament in my
bloude / this do as ofte as ye
dynke it, in the remembraunce

in Englышe.
ce of me / for as ofte as ye
shall eate thys breade / and
dynke of this cuppe / ye shall
shewe the lordes deathe, till
he come. Wherfoze who so e-
uer shall eate of this breade /
or dynke of the cuppe unwo-
thely, shalbe gyltye of the bo-
dy and bloude of the Lord.
Let a man therefoze examyne
hym selfe, and so let hym eate
of the breade and dynke of
the cuppe / for he that cateth
and dynketh unwothely, ea-
teth and dynketh hys owne
dampnacron. Because he ma-
keth no dyfference of the lo-
des body.

**¶ The Gospell on Corpus
Christi daye. The. vi.**

**Chappicer of .
John. f.**

Jesus sayde unto his dis-
cyples and to the compa-
ny of þ Jewes, my fleshe
is meate in dese, and my bloude
is dynke in dese. He that ea-
teth my fleshe, and dynketh
my bloude dwelleth in me.
And I in him as the lyuynge
father hathe sente me euenso
lyue I by my father, and he
that eate the me shall lyue by
me

The Pystles & Gospels.
me. This is the breade whiche
came from heuen, nat as your
fathers haue eaten Manna /
and are deade. He that eateth
of this breade shall lyue euer.

¶: The Pystle on the fyfth
Sondaye after Trinite
Sonday. The. iij. cha-
piter of the fyfth Py-
stle of Iohn. B

Myste dere beloued brea-
dethen God is loue, in thys
appered the loue of god to vs
warde, because that god sente
his onely begotten sonne into
the woldē / that we myght ly-
ue thowē hym / herein is
loue nat that we loued God /
but that God loued vs. And
sente his sonne to make agree-
ment for our synnes. Dereley
beloued ys God so loued vs
we, ought also to loue one an-
other / no man hathe sene god
at any tyme. If we loue one an-
other God dwelleth in vs
and his loue is perfyte in vs.
Hereby knowe we / that we
dwell in him, and he in vs, be-
cause he hathe gyuen vs of
his syzypte. And we haue sene
and do testifie that the father
sente his sonne, whiche is the

in Englyshe. fo. xxxvii.
sauour of the woldē, who so
euer confesseth that Jesus is
the sonne of god, in hym dwel-
leth god, and he in god. And
we haue knowen and beleued
the loue that god hathe to vs
God is loue, and he that dwel-
leth in loue, dwelleth in God;
and god in hym, herein is the
loue perfyte in vs / that we
shulde haue truste in the daye
of iudgemente / for as he is, e-
uen so are we in this woldē.
There is no feare in loue, but
perfyte loue casteth out all
feare / for feare hathe payne-
fulnes he that feareth is nat
perfyte in loue. We loue him
for he louethe vs fyfth. If a
man sayde / I loue God, and
yet hateth hys brother, he is
a lyer. Howe can he that lo-
ueth nat his brother, whome
he hath sene, loue god whom
he hath nat sene. And this com-
maundement haue we of him
¶ he whiche loueth god shulde
loue his brother also

¶: The Gospell on the fyfth
Sondaye after Trinite son-
day the. xvi. chapiter
of Luke. D.

J.I. Jesus

The Pystles & Gospels.

Iesus put forthe a parable vnto his disciples saying, there was a certayne ryche man, whiche was clothed in purple and fyne raynes, and fared delycously euery day. And there was a certayne begger named Lazarus whiche laye at his gate ful of sores, desyryng to be refresched with the crommes which fell frome the ryche mannes borde. Neuertheles the dogges came and licked his sores. And it fortuned that the begger dyed, and was carryed by the angelles in to Abrahams bosome. The ryche man also dyed, and was buryed / and beyng in hell in tormentes / he lyfte vp his eyes and sawe Abraham a farre of, and Lazarus in his bosome and cryed and sayde. Father Abraham haue mercy on me, and lende Lazarus that he may dyp the typpe of his fynger in water, and cole my tonge, for I am tormented in this flambe, but Abraham sayde vnto hym (sonne) remembre that thou in thy lyfe tyme receyuedest thy pleasure / and contrarie

In Englyshe. wyse Lazarus Payne. Nowe therefore is he comforted and thou arte punysshed beyonde all this, betwene you and vs there is a greate space set / so that they whiche wolde goo from hense to you can nat, neither may come from thens to vs. Then he sayde, I pray the therfore father / lende hym to my fathers house, for I haue fyue bretheren, for to warne them / least they also come into this place of torment. Abraham sayde vnto hym, they haue Moyses and the propheetes / let them heare them. And he sayde, nay father Abraham but yf one came vnto them from the deade / they wolde repente. He sayde vnto hym. yf they here nat Moyses and the Prophete, neyther wyll they beleue / though one rose from death agayne.

C : The Pystle on the Seconde Sonday after Trinitate Sondaye the fyfthe Pystle of Johan / and the thyrd chapter C. **M**eruaple

The **P**ystles & **G**ospels.

Meuaille nat my brethren
Though the wozlde hate
you / we knowe that we are
translated from deathe unto
lyfe because we loue the bre-
thren. He that loueth nat his
brother abydeth in death. Who
soever hateth his brother, is a
mansleer and ye knowe that
no mansleer / hathe eternall
lyfe abydynge in him. Hereby
perleue we the loue of god in
that he gaue his lyfe for vs.
And therfore ought we also to
gyue oure lyues for our bre-
thren. Who soever hath this
wozldes good, & seeth his bro-
ther haue nede, and shutteth
up his compassion from him,
how dwelleth the loue of god
in him. My babes let vs nat
loue in wozlde, neyther in tong
but in dede and in verite.

Concerning the **G**ospel on the **ii.** **S**on-
day after **T**rinitie **S**unday
Chapter **xiiii.** **C**hapter
of **L**uke. **D.**

Iesus put forth a similitude
to his disciples sayenge. A
cattayne man ordeyned a gret
upper and bad many, & lente

in **E**nglyshe. **F**o. **xxviii.**
his seruaunte at supper tyme
to say to them that were byd-
den/come/for all thynges are
nowe redy, and they all at ones
began to make excuse the
fyfste sayde unto him/ I haue
bought a towne, and I muste
nedes go and se it, I pray the
haue me excused. And ano-
ther sayde, I haue boughte
fyue yoke of Oren and I go
to proue them / I praye the
haue me excused. The thyfde
sayde I haue maryed a wyfe/
and therfore I can nat come.
And the seruaunte wente and
brought his Mayster wozlde
therof. Then was the good
man of the house dyspleased/
and sayde to hys seruaunte.
Go out quyckely into the stre-
tes, and quarters, and bryng
in hyfher the poore / and the
mayned / and the halte / and
the blynde. And the seruaunte
sayde/lozde it is done as thou
commaundest and yet there
is roume. And the lozde sayde
to the seruaunte, go out into
the hye wynes and hedges /
and compell them to come in/
that my house maye be fyl-
led/for I lape unto you/ that

E.ii. none

The Pystles & Gospels.

none of these whiche were bid
den shall taste of my supper.

¶: The Pystle on the thyde
Sondaye after Trinite
sonday. The fyfth Pystle
of Peter / and
the. v. Chapi-
ter. v.

Bethzen submyt your sel-
ues vnder the myghtye
hande of god that he may ex-
alte you, whē the tyme is com-
caste all your care to hym, for
he careth for you. Be sobre &
watche, for your aduersarye
the deuyll as a roynge Lyon
walketh about, seekyngh whom
he maye deuoure, whome re-
syste stedfaste in the fayth re-
membryng that ye do but ful-
fyl the same afflyctiōns, whi-
che are apoynted to your bre-
thren that are in the wozlde /
the god of al grace whiche cal-
led you vnto his eternal glo-
ry by Christe Jesus shall his
owne selfe after ye haue suffe-
red a litel affliction make you
perfyte / shall setle strengthe,
and stablyshe you / to hym be
glory and dominion for euer,
and whyle the wozlde endu-
reth. Amen. ¶: ¶: ¶:

in Englyshe.

¶ The gospel on the thyde
sonday after Trinite Son
day. The. xv. chappy-
ter of Luke. ii.

THE Publycans and the
synners resoȝt vnto
Jesus to heare hym / and the
Pharyses and Scribes mur-
mured sayeng. He receiued to
his company sinners / and ea-
teth with them. Then put he
forth this symplytude to them
sayeng. What man of you ha-
uyng an hondrethe shepe, yf
he lose one of them, dothe nat
leauie nyntye and nyne in the
wyldernes, and go after that
whiche is loste vntyl he fynde
him. And when he hath founde
hym he putteth hym on hys
shulders with ioy, and as sone
as he commeth home, he cal-
leth togyther hys louers and
neyghbours sayeng vnto the
reioyse with me / for I haue
founde my shepe whiche was
lost, I say vnto you, that ly-
kewyle ioy shall be in heauen
ouer one synner that repēteth
moze then ouer nynety and
nine iuste persons, whiche nedē
no repentaunce. Eyther what
woman hauyng, p. grotes, if

She

The Pystles & Gospels.
he lose one, dothe nat lyght a
candel & swepe the houle, and
ske diligently tyl she fynde it
And when she hath founde it,
she calleth her louers and her
neyghbours sayeng. Reioysle
with me, for I haue founde the
grote whiche I had loste, lyke
wyse I saye unto you, ioye is
made in the presence of the an-
geles of god ouer one synner
that repenteþ.

C The Pystle on the. iiiij. So-
daye after Trinite sonday
The. viii. chapter to

the Romans. D

Bethyn I suppose that
þe afflictions of this lyfe
are nat worthy of the glory to
come, whiche shall be shewed
þpon vs. Also the feruent de-
sire of the creatures abydeth
lokynge when the sones of god
shall appere, because the crea-
tures are subdued to vanyte
agaynst theyȝ wyl, but for his
wyll whiche subdued them in
hope / for the very creatures
shalbe delyuering from the bo-
dage of corrupcyon, in to the
gloriosus libertie of the sones
of god, for we knowe that eue
þ creature groneth with vs

in Englyshe. **F o. xxxvij.**
also and trauayleþ in Payne
euен vnto this tyme, nat they
onely, but euен we also whiche
haue the fyȝte fruytes of the
spiritre mourne in oure selues
and wayte for the adopcyon /
and loke for the delyueraunce
of our bodyes.

C The Gospell on the. iiiij.
Sondaye after Trinþte
Sonday. The. vi. cha-
piter of Luke. F.

Iesus sayde vnto his disci-
ples be ye merciful as your
father is merciful. Judge nat
and ye shal nat be iudged. Co-
dempne nat, and ye shall nat
be condempned. Forgiue, and
ye shall be forgyuen. Syue / &
it shalbe gyue vnto you good
measure pressed downe shake-
togþher and runnyng ouer
þhal men gyue vnto your bo-
somes. For with what mea-
sure ye meate with the same
þhal men meate to you again.
And he put forþ a similitude
vnto the. Can the blynde lede
the blynde, do they nat bothe
then fal into þ ditche. The dis-
ciple is nat aboue his maister
every man shal be perfecte, yf
he be as his maister is. Why

J. iiiij. **seyst**

The Hystles & Gospels.

seyste thou a mote in thy brou-
thers eye, and consyderest nat
the beame þ is in thyne owne
eye, eyther howe canste thou
say to thy brother, brother, let
me pul out the mote that is in
thyne eye, when thou percey-
uest nat the beame that is in
thyne owne eye, hypocryte cast
out þ beame out of thine own
eye fyrl, and then shalte thou
se perfectly to pull out þ mote
out of thy brothers eye.

C The Hystle on the. v. son-
day after Trinitesonday, the

þyrdie hystle of Peter, &
the. iiiij. cha. A.

B Rethren be ye all of one
mynde, one suffre with a
nothir / loue as bretren / be
petyful be courteous, not ren-
dryng euyl for euyl, neither re-
buke for rebuke, but contrary
wyse, blesse, remembryng that
ye are therunto callcd, euyn þ
þe shuld be heyses of blesyng
þf any man longe after lyfe, &
loueth to se good dayes, let hi
refrayne his tonge from euyl
and his lippes that they speke
nat gyle. Let him eschew euyl
and do good, let hi seke peace
and ensue it, for the eies of our

in Englyshe.

lorde are ouer the ryghtuous
and his eares are opened vnto
their prayres, but the feare
of our lord beholdeth them þ
do euyl. Moreouer who is he
that wyll harme you, þf ye fol-
lowe that whiche is good. Nat
withstandyng happy are ye,
þf ye suffre for rightwysnesse
sake, ye and feare nat though
they seme terryble vnto you /
neyther be troubled, but sancti-
fie our lord god i your herts,

C The Gospel on the. v. son-
day after Trintye sonday.

The. v. chapyter of
Luke. A.

W Hē the people presed vnto Jesu, to here the worde
of god, he stode by the lake of
Genezareth & sawe two shyp-
pes stādynge by the lakes side
but the fylshermen were gone
out of the, and were wasshing
their nettes and he entred in-
to one of the shypes whiche
pertayned to Symon & prayed
him that he wolde thyste out
a lytel from the lande, and he
sat dwone & taught the people
out of the shyp, when he had
lefte speakyng, he sayde vnto
Symon, launche out into the
þepe

The **P**ystles & **G**ospels.

þepe / and lec **þ**ype your net-
tes to mak a draught & **S**y-
mon aunswered and sayde to
him, mayster we haue labou-
red all nyght and haue taken
noþyng, neuerthelatter at
þy wodre, I wyll lose forþe
the net, and when they had so
done, they inclosed a greate
multitude of fyshes and their
aette brake / but they made
þgnes to theyȝ felowcs, whi-
cwe were in the other shyppe
that they shulde come & helpe
them and they came, and fyl-
led both the shyppes that they
souke agayne. When **S**ymon
þeter sawe that / he fel dwyne
uñ **J**esus knees lareng. Lorde
go from me for, I am a synful
man for he was utterly asto-
ned / and all that were with
þym, at the draught of fyssh
whiche they toke, and so was
also **J**ames and **J**ohan the
sonnes of **Z**ebede / whiche were
partenars with **S**ymon, and
Jesus sayde vnto **S**ymon /
þear nat from hensforth thou
halte catche men / and they
brought the shyppe to lande,
þeþsouke al and folowed him
(The **P**ystle on the, **vij**. **S**o

In Englyshe. fo. xxxv.
day after Trinitye Sondaye.

The. vi. chapiter to
the Romayns. A.

Bethzē remembre ye nat
þat all we whiche are
baptysed in the name of **J**esu⁹
Christe are baptysed to dye w
hym / we are buryed with him
by baptyme / for to dye / that
lykewyse as **C**hriste was rai-
sed vp from death by the glo-
ry of the father euen so we al-
so shulde walke in a newe life
for if we be grachte in death ly-
ke vnto hym, euen so must we
be in the Resurreccion. This
we muste remembre that our
olde man is crucyfied with hi
also / that the bodye of synne
myght utterly be destroyed þ
hensforth we shuld nat be ser-
uantes of synne, for he that is
dead, is iustified from synne.
Wherfore þf we be dead with
Christ, we beleue that we shal
lyue with him, remembryng þ
Christ ones raiſed from death
dyeth no more, death hath no
more power ouer hym, for as
ouching that he died, he died
concerninge synne, ones. And
as touchyng that he liueth, he
lyueth vnto God. Lykewyse
ymagen

The Pystles & Gospels.

IImagen ye also, that ye are deade conceruyng synne, but are a lyue unto God thowowe Jesus Christe our Loerde.

Cthe Gospel on the. v. Sôday after Trinite Sôday the. viij. chapiter of Mathewe. C.

Iesus layde vnto his discy-
ples verely I say vnto you
excepte your ryghtwysenes /
excede the ryghtwysnes of the
Scribes, and Pharysees, ye
can nat entre into the kynge-
dome of heuen, ye haue herde
it was layde vnto the of olde
tyme. Thou shalte nat kyl, for
who soever kylleth shall be in
daunger of a iudgement / but I
saye vnto you, who soever is
angry with his brother shal be
in daunger of iudgement. Who
soever layth vnto his brother
Racha, shall be in daunger of
a coucel. But whos soeuer say-
eth thou foole, shalbe in daun-
ger of hel fyze. Therfore whe-
thou offereste thy gyfte at the
Aulter, and there remembrest
that thy brother hathe ought
against þ, leue there thyne of-
fering befoze þ Aulter, and go
thy way fyft and be reconcyl-

in Englyshe.

led to thy brother / and then
come and offre thy gyfte,

Cthe Pystle on the. viij. sô-
day after Trinite sôday. The
vi. cha. to the Romaynes. D.

Bethen I wyl speke gro-
sely because of the infy-
mite of your fleshe, as ye haue
gyuen your membrs seruaun-
tes to vnclemnes and iniquite
from iniquite vnto iniquite /
euen so nowe gyue your mem-
brs seruauntes vnto ryght-
wysnes, that ye may be sancti-
fied, for when ye were the ser-
uauntes of sinne, ye were nat
vnder ryghtwysenes. What
fruite had ye then in two thin-
ges, wherof ye are nowe asha-
med, for the ende of two thyn-
ges is death. But nowe are ye
deliuered from synne, & made
the seruauntes of god, & haue
your fruyte that ye shulde be
sacrifyed, and the ende euerla-
styng lyfe, for the rewarde of
synne is deth, but eternal lyfe
is the gyfte of God thowowe
Jesus Christe our Loerde.

Cthe Gospell on the. viij. sô-
day after Trinite sonday
the. viij. chapiter of
Marke. x.

When

The Pystles & Gospels

Wher he there was very gret
company with Jesus &
they had nothyng to eate. He
called his disciples to hi/
and sayde vnto them. I haue
compassion on this people by
cause they haue ben nowe w/
me thre daies, & haue nothing
to eate, and yf I shulde sende
them awaie fastynge to theyz
owne houses, they shuld faint
by the way, for diuers of them
came from farre. And his dis-
ciples answered hym, where
shulde a man haue bread here
in the Wyldernes to satysfye
these. And he asked them how
many Loues haue ye? They
sayde, seuen. And he commaun-
ded the people to lye downe on
the ground, and he toke the se-
uen loues, gaue thankes, bra-
ke, and gaue vnto his dyscyp-
ples to set before them, & they
did set them before the people
and they had a fewe smal fys-
hes and he blessed them and
commaunded them also to be
set before them, and they dyd
eate and were suffysed, & they
toke vp of the broken meate y/
was left. viij. baskettes full, &
they that did eate, were in no-

in Englyshe. fo. xxxvii.
by aboue foure thousande
and he sent them awaie.

*The Pystle on y. viij. soday
after Trinite sonday the. viij
chapiter, to the Romayns, C.

Bethen we are nowe det-
ters, nat to the fleshe, to
lyue after the fleshe, for yf ye
lyue after the fleshe ye muste
dye, but if ye mortify the dedes
of the bodye through helpe of
the spirite, ye shall lyue, for as
many as are led by the spirite
of god, they are the sonnes of
God, for ye haue nat receyued
the spirite of bondage to fere
any more, but ye haue recey-
ued y spirite of addicion wher-
by we crye Abba father. The
same spirite certifieth our spi-
rite that we are the sonnes of
god. If we be sonnes we are al-
so the heires, y heires, I mea-
ne of god, and heires annexed
and togyther with Christe.

C The Gospel on the. viij. soday
after Trinyyte sonday the
viii. chapiter. of Mathew. C.

I Esus sayde vnto his dis-
ciples. Beware of false pro-
phetes whiche come to you in
shepes cloþinge, but inwarde
ly they are taueninge wolues

R. J. ye

The Pystles & Gospels.

ye shall knowe them by theyz
fruities. Do men gather gr-
apes of thornes, or lyggs of b-
ers euuen so euery good tre b-
i geth forth good fruyte, but a
corrupt tre bryngeth forth the e-
uyll fruyte, a good tre can nat
bryng forth bad fruite, nor yet
abad tre can bring forth good
fruite euery tre that bryngeth
nat forth good fruyte, shal be
hewen dwne and cast into the
fyre, wherfore by theyz fruities
ye shall knowe them. Nat all
they that saye unto me. May-
ster, mayster, shall entre in to
the kyngdome of heuē, but he
that doth my fathers wyl whi-
che is in heauen he shall entre
into the kyngdome of heuen.

C The Pystle on the. ix. So
day after Trinite sonday, the
fyreste Pystle to the Cozynthi-
ans and the. x. Chapiter. V.

Bethzen we may nat lust
after euyl thingz, as they
lusted. Neyther be ye worship-
pers of Idolles as were some
of them according as it is w-
ten. The people sat dwne to
eate and drinke and rose vp a
gayne to play. Neyther let vs
comyt fornicacion as some of
them comitted fornicacyon, &

In Englyshe.

were destroyed i one day. xxiiii.
thousād. Neyther let vs tēpte
Chiste, as some of them tē-
ped, and were destroyed of ser-
pentes. Neyther murmure ye
as some of them murmured /
and were destroyed of the de-
stroyer. All these thynges hap-
pened vnto them for ensāples
and were wryten to put vs in
remembraunce, whom the en-
des of the wozlde are come v-
pon. Wherfore let hi that thin-
keth he standeth, take hede lest
he fal. There hath none other
tēptacion taken you, but such
as foloweth the nature of mā
but god is faythfull, whiche
shall nat suffre you to be tem-
ted aboue your strength but
shall in the middes of y temta-
cion make a way to escape out

C The Gospel on the. ix. son-
day after Trinite sonday the
xvi. Chap. of Luke. 3.

I Elus put forth a similitu-
de vnto his discyple say-
eng. There was a certame
ryche man which had a bayly
that was accused vnto him, &
he had wasted hys goodes, &
he called hym / and sayde vnto
him. Howe is it that I here
this

The Pystles & Gospels.
this of the : Gyue accomptes
of thy bayllyshyppe, for thou
mayste be no lōger baily. The
bayly sayde within him selfe/
what shall I do: for my may-
ster wyll take awaye from me
the baylyshyp. I can nat dyg-
ge, and to beg, I am ashamed
I wote what I wyll do, that
whē I am put out of the bay-
lyshyp, they maye receyue me
into theyz houses. Then cal-
led he al his maysters detters
and sayde vnto the fyſt howe
muche owest þ vnto my may-
ster, and he sayde an hondȝeth
tonnes of oyle, and he sayde to
him, take thy byl, & lyt downe
quyckly & write.l. Then saide
he to another, what owest þ?
and he sayde an hōdȝeth quar-
ters of wheate: he sayde vnto
hym, take thy byl and wryte
fourre scoze, and the lōrde com-
mended the vniust bayly / be-
cause he had done wylsely, for
the chyldȝen of this wrold are
in theyz kynd wiser the þ chil-
dȝe of lyght. And I says vnto
you, make your frēdes of the
wycked Māmon, that whē ye
hal depart, they may receyue
you into euerlastig habytaciōs

in Englyſhe. fo. xxxviiij.
C The Pystle on the x. Sō-
day after Trinite sonday the
fyſt Pystle to the Cozynthy-
ans the. xij. Chapiter. A.
B Rethzen ye know that ye
were gentyles, and went
your wayes vnto domme Ido-
les, euē as you wer led. Wher
foze I declare vnto you, that
no man spekyng in the spiri-
te of god, defyeth Iesus. Also
no man can say that Iesus is
the lōrde, but by the holy ghost
There are dyuersities of gyf-
tes verely, yet but one spirite,
& there are dyſſerences of ad-
mynistracyons, & yet but one
Lōrde. And there are dyuers
maners of operacyons, and
yet but one God, whiche wor-
keth al thyngs þ are wrought
in all creatures. The gyftes
of the spirite are gyuen to eue
ry man to profyte the congre-
gacion. To one is gyuen tho-
rowe the spirite, þ vitteraunce
of wylsdome, to another is gy-
uen the vitteraunce of know-
ledge, by the same spirite to a
nother is gyuen Faythe by
the same spyzyte, to another
the gyftes of healyng, by the
same spirite, to another power

B.ij. to do

The **Pystles & Gospels**
to do myracles, to another p^{ro}
phesye, to another iudgement
of sp[irit]es, to another the in-
terpretacyon of tonges. And
these all woketh eu[n] the self
same spirite, deuydynge to e-
very man seueral giftes, eu[n]
as he wyll.

C The Gospel on þ. x. sonday
after Trinyte sondaye the
xix. chapiter of Luke. ¶ .

Whe Jesus came nye
vnto Ierusalē, he
behelde þ cyte, and
wept on it sayeng, if thou had
dest knowen thole thingȝ whi
che belonȝe vnto thy peace, e-
uen at thȝ cyme, but nowe are
they hyd from thyne eyes, for
the dayes shal come vpon the
that the enemyes shal caste a
banke about the, and cōpasse
the rounde, & kepe the in on e-
uery syde, and make the euen
with the grounde with thy chyl-
dren whiche are in the, & they
shal nat leaue in the one stone
vpon another, because thou
knewest nat the time of thy vi-
sytacion, and he went into the
temple, and began to cast out
them that solde therein, and
them that bought, sayeng vñ

in Englyshe.
to the. It is witten my house
is the house of prayer, but ye
haue made it a de of theues, &
he taught dayly in the temple
¶ The Pystle on the xv. son-
day after Trinite sonday, the
lyste Pystle to the Corinthy-
ans the. xv. Chapiter. 3.

Bethen as pertaynyng
to the Gospell whiche I
... preached vnto you, which
ye haue also accepted / and in
the whiche ye contynue, by
whiche also ye are saued. I do
you to wyt after what maner
I preached vnto you yf ye kepe
it, excepte ye haue beleued in
wayne, for fyfth of al I deliuer-
ed vnto you that which I re-
ceyued, howe that Christ dyed
for our sinnes, agreyng to the
scriptures, and that he was
buryed, that he arose agayne
the thysde day, accordyng to
the scripturȝ, and that he was
sene of Ceyphas, then of þ. xii.
After that he was sene of mo-
then fyue hōdȝeth br̄ethren at
ones of which many remayne
vnto this daye, and many are
fallen a slepe, after that appe-
red he to James, the to al the
Apostles, and laste of all he
was

The P̄istles & Gospels
was sene of me, as of one that
was boorne out of due tyme for
I am the leaste of all the Apo-
stles, whiche am nat worthye
to be called an Appostle, be-
cause I persecuted the congre-
gaciō of god, but by the grace
of god / I am that I am / and
his grace whiche is in me was
nat in bayne.

C The Gospel on the leuenth
Sonday after Trinite son-
day. The. xviii. chapter
of Luke. A.

I Cſus put forthe this simi-
lytude / vnto certayne whi-
ch he trusted in the selues that
they were perfecte, and disp̄-
sed other. Two men went vp
into the Temple to praye, the
one a Pharyſe / and the other
a Publycane / the Pharyſe
ſtoode and prayed thus with
him ſelue. God I thanke the
that I am nat as other men
are, extoxcioners vniust, adul-
terers, or as this Publycan.
I faste twylle in the weke / I
gave the tythe of al that I pos-
ſeſſe. And the Publycan ſtoode
a farre of, and wolde nat lyfte
vp his eyes to heuen, but ſmo-
te his brest ſayenge. God be

in Englyſhe. **ſo. xxix.**
mercifull to me ſynner. I tell
you this man departed home
to hys houſe iuſtifyed moze
then the other, for euery man
that exalteth hym ſelue ſhalbe
brought lowe, & he that hum-
bleth him ſelue, ſhalbe exalted
C The P̄istle on the. xiij. ſon-
daye after Trinite ſondaye /
the. ii. p̄ſtle to the Cozynthy-
ans. The thyſde Cha-
pyter. A.

Bethen ſuche truſt haue
we thowzow Chriſt to god
ward, nat that we are luſ-
ficient of our ſelues to thynke
any thyngē as it were of our
ſelues, but our ablenes com-
meth of god, which hath made
vs able to mynster the newe
Teſtamente/nat of the letter,
but of the ſpirite, for the letter
kylleth, but the ſpirite gyeueth
lyfe, if the ministracion of deth
thowzow the letters ſygured in
ſtones was gloriouſ, ſo that þ
chyldeſen of Iſrael coulde nat
behold the face of Moiſes for
the gloze of his countenaunce
whiche gloze neuertheleſe is
done awaye, why ſhal nat the
ministracion of the ſpiryte be
moch moze gloriouſ, for if the
B. iiij. miny-

The **P**ystles & Gospels.
ministringe of condempnaci-
on be gloriouſ, muſche moſe
doth þ ministracion of ryght-
wylenes excede in glorie.

C The Gospel on the. xij. son-
day after Trinite ſondaye

The. vii. Chapyter of
Marke. **D.**

I Chriſt departed from the co-
ſtes of Tyre, and came by
Sydon vnto the ſee of Galyle
thoſe were the myddes of the co-
ſtes of tenne Cyties, and they
brought vnto hym one þ was
deafe and dōme, & prayed him
to lay his hande vpon hym, &
he toke hym asyde frō the peo-
ple and put his fingers in his
eares, and dyd ſpyt & touched
his tong, and loked vp to he-
uen and ſighed, and ſaid vnto
him, Ephara, that is to ſay be-
opened, and ſtrayte waye his
eares were opened / and the
ſtrynge of his tonge was loo-
ſed / and he ſpake playne, and
he comaunded them that they
ſhuld tel no man but the moſe
he forbad them, in ſo muſche
the moſe a greate deale they
publyſhed, ſayenge. He hath
done al thinges wel, and hath
made both the deafe to heare,

in Englyſhe.
and the domme to ſpeakē.
C The Pystle on the. xiiij. ſo-
daye after Trinite ſondaye
The thyrd Chapyter
to the Galathians. **C.**

B Reþe to Abrahām and
His ſede were the promy-
ſes made, he ſayeth nat, in the
ſedes as in many, but in thy
ſede as in one which is Chriſt
This I ſay, that the lawe whi-
che began afterwardes / be-
yonde. iij. hondreth and. xxx.
yeare doth nat diſanul, the Te-
ſtament that was conſyomed
afore of god vnto Chriſtward
to make the promyſe of none
eſſecte, for if the inheritaunce
come of the lawe, it cometh nat
of promyſe but god gaue it to
Abrahām by promyſe / wher-
fore then ſerueth the lawe, the
lawe was added because of
transgrefſyon (tyl the ſede ca-
me to which the promyſe was
made (and it was ordeyned by
angels in the hāde of a me-
diator) / A Mediator is nat a me-
diator of one, but god is one /
is the lawe then agaynſte the
promyſe of god / God forbyd
howbeit if there had be a lawe
gauen

The Pystles & Gospels.
gyuen, whiche coulde haue gyt
en lyfe, then no doute ryght-
wlynes shulde haue come by
the lawe, but the scripture con-
cludeth all thynges vnder sin
that the promys by þe fayth of
Jesus Christ shulde be gyuen
into them that beleue.

[The Gospel on the. xiiij. so
day after Trinite sondaye]

**The x. Chapiter of
Luke. D.**

Jesus sayde vnto his disci-
ples, happy are the eyes/
which se that ye se. For I
tell you that many prophetes
and kinges haue desyred to se
those thynges whiche ye se / &
haue nat sene them, & to heare
those thynges whiche ye here
and haue nat herde them, and
behold a certayne lawer stode
by, and tempted hym sayenge
Master what shall I do to
inheryte eternal lyfe? He said
vnto hym, what is witten in
the lawe: howe redest thou? &
he answered and sayde. Loue
þy lord god with al thy herte
and with all thy soule, & with
all thy strength, and with all
thy minde, and thy neighbour
as thy selke. And he sayd vnto

In Englyshe. Fo. xl.
him, thou hast answered right
this do and thou shalt lyue, he
wylynge to iustifye him selfe
sayde vnto Iesus, who is the
my neyghbour. Iesus answe-
red and sayd. A certayne man
descended from Ierusalem in
to Jerico, & fell in to the han-
des of theues, whiche robbed
hym of his rayment, and wou-
ded hym, and departed lea-
uyng hym halfe deade, and by
chaunce there came a certayne
prest that same way, and whē
he sawe him he passed by, and
lykewyse a Leuyte, when he
was come nye to the place /
went and loked on him, & pas-
sed by. Then a certayne Sa-
maritane as he iornyed came
nye vnto him, & when he sawe
him, had compassion on hym, &
went to him & bounde vp his
woundes, and poured in oyle
and wyne, and put hym on his
owne beast, and brought hym
to a comon in, and made pro-
uysion for him, and on the mo-
rrowe whē he departed, he toke
out. iiij. pens, and gaue them to
the hoste, and sayde vnto him
take cure of hym, and what so
euer thou spendest more, whē
I come

The Pystles & Gospels.

I come agayne, I wyl recom
pece the. Whiche now of these
thre, thynkest thou, was neyg
boure vnto him that fell in to
the theues hādes. And he said
he that shewed mercy on hym
Then sayde Jesus vnto hym
go and do thou lykewyse.

C The Pystle on the. xiiiij. so
day after Trinite Sondaye.

The. v. chap. to the
Galathians. **C**.

B Reþzen walke in the spi
rite & fulfyll nat the lusts
of the fleshe, for the fleshe
lusteth contrary to the spirite
and the spirite contrarye to the
fleshe. These are contrary one
to the other, so that ye can nat
do that whiche ye wolde, but
and if ye be ledde of the spirite
then are ye nat vnder the law
The dedes of the fleshe are ma
nifest, whiche are these, aduou
try, fornicacyon, vnclemnes /
wantonnes, ydolatry, wytche
crafte, hatred, variaunce, zele
wzath, stryfe, sedicion, sectes /
enuteng, murther, dronkennes
glotony, and such lyke, of the
whiche I tel you befoze, as I
haue tolde you in tyne past, þ
they whiche cōmyt such thingz

in Englyshe.

shal nat inherite the kigdome
of god. But the fruite of þ spp
rite, is loue, toy, peace, longe
suffering, gentilnes, goodnes
faythfulnes, mekenes, tempe
rancy. Agaynst luche there is
no lawe. They that are Chri
stes, haue crucified the fleshe,
with the appetites and lustes
C The Gospel on þ. xiiiij. so
day after Trinite sonday the
xvi. Cha. of Luke. **A**.

A Jesus went to Ieru
salem he passed thowþe
Samaria and Galile, and as
he entred in to a certayne tow
ne or castell, there met him ten
men that were Lepers whiche
stode a far of, & put forth their
voices and said. Jesu maister
haue mercy on vs. When he
saw the, he sayd vnto the, go &
shewe your selues to þ preſtes
and it chaunſed as they went
they were clenſed, and one of
them, whē he saw that he was
clenſed, turned backe agayne
and with a loude voyce pray
ed god, and fel downe on his
face, at his fete and gaue hym
thankes, and the same was a
Samaritane. And Jesus an
swered & said, are there nat te
clenſed

Che **P**ystles & **G**ospels
but where are those. ix. There
are nat fōnde that returned a
gaine, to giue god p̄aise saue
onely this strānger, & he saide
vnto him: arise & go thy way/
thy fayth hath made the hote.

Che **P**ystle on the xv. Sō
day after **T**rinitē sōday. The

v. **C**ha. to the **G**ala. **D**.

Beth̄hen if we lyue in the
spiritē, let vs walke i the
spiritē, let vs nat be vaine glo-
ryous prouokynge one ano-
ther, & enuyenge one another.
Beth̄hen if any man be fallen
by chaunce into any faute, ye
whiche are spirituall helpe to
amende him, in spiritē of me-
benes, consydering thy selfe /
lest thou also be tempted, bere-
ye one anothers burthen, & so
fulfull the lawe of Christē, ye
any mā seme to hym selfe that
he is somewhat / when in dede
he is nothyng, the same decey-
ueth him self in his ymagina-
tion / let euery man proue his
owne worke, and then shal he
haue reiorysinge in his owne
selfe, and nat in another / for
every mā shal beare his owne
burthen, let hi that is taught
in the wozde mynster vnto

in Englyshe. **F**o. xl.
hym that teacheth hym in all
good thinges, be nat deceiued
god is nat mocked / for what
soeuer man soweth / that shall
he repe. He that soweth in his
fleshe, shall of the fleshe reape
corrupcyō, but he that soweth
in the spirite, shall of the spir-
ite reape lyfe euerlastyng. Let
vs nat be wery of wel doyng /
for when the tyme is come we
shal reape without werynes.
Whyle we haue therfore tymis
let vs do good vnto all men /
& specially vnto them, whiche
are of the houshalde of fayth.
Che **g**ospel on the xv. son-
day after **T**rinitē sonday / the

v. **ch**. **o**f **M**athewe. **C**.
Jesus sayde vnto his dis-
ciples that no mā can ser-
ue two maysters / for ey-
ther he shall hate the one and
loue the other / oþ els he shall
lene to the one, and despise the
other, ye cā nat serue god and
Mammon. Therfore I saye
vnto you, be nat carefull for
your lyfe / what ye shall eate /
noȝ what ye shall drynke / noȝ
yet for youre bodye / what ye
shal put on / is nat þ lyfe moȝe
worth then meatē, & the bodye

L.**j.** **moȝe**

The **P**ystles & **G**ospels.

more of value then rayment: & beholde the foules of the ayre so; they sowe nat, neither repe no; yet cary into the barnes & yet your heuenly fater fedeth them, are ye nat mucche better then they: which of you though he toke thought therfore, coulde put one cubit vnto his stature: and why care ye then for rayment: Consydre the lylies of the felde, howe they growe. They labour nat neither spin ne, & yet so; all that I say vnto you, that euen Salomon in al his roaltye was nat arrayed lyke vnto one of these, Wherefore if god so clothed þ grasse, whiche is to day in the felde, & to morow shalbe caste into the furnessee / shall he nat mucche more do the same vnto you. O ye of lytell saythe: & Therfore take no thought sayeg. What shall we eate or what shall we dynke, or wherwith shall we be clothed, after al these thynges seke the gentyls: for your heuenly fater knoweth that ye haue nedē of all these thynges / but rather seke ye kyngste the kyngedome of heuen and the ryghtwysenes therof, and

in Englyshe,
all these thynges shalbe ministred vnto you.

C The **P**ystle on the xvj. sonday after **T**rinitie sonday, the iiij. chap. to the **E**phesi. **S**.

Saint Paule wrote vnto þ **E**phesians sayenge. I desire you þ ye faint nat because of my tribulacions for your sakes, which is your prayse, for this cause I bowe my knees vnto the fater of our lord **I**esus **C**hriste, whiche is fater ouer al that is called fater in heuen & in earth, that he wold graunt you accordyng to the riches of his glori, that ye may be strengthed with myght by his spirite in the inner man / that **C**hrist may dwel in your hertes by sayth, that he beyng roted and grounded in loue / myght be able to comprehend with all sayntes, what is that þredeth and length, deeþthe / and heþgþt, & to knowe what is the loue of **C**hriste / whiche loue passeth knoweledge that ye myght be fulfylled with al maner of fulnes whiche commeth of god, vnto him that is able to do excedyng haboundauntly aboue al that we are

Che p̄p̄tles & Gospels.
þþthynke, accordyng to the
power that worketh in vs, be
payse in the congregacions/
by Iesus Ch̄yste, thorowout
all generacions from tyme to
tyme. Amen.

Che gospel on þ. xviij. So
day after Trinite s̄day. The
vij. chap. of Luke. B.

Iesus wente into a cyte cal
led Naim, and many of h̄s
disciples wente with him and
much people, whē he came ne
þnto the gate of the cytie, be
holde there was a deade man
caried out whiche was the o
nely sōne of hys mother & She
was a wydowe, and much peo
ple of the cyte was with her, &
when Iesus sawe her he had
compassion on her, and sayde
þnto her wepe nat and he wet
and touched the coffyn / and
þey that bare him stode styll,
and he sayd yonge man, I lay
þnto the arse, and the deade
sat vp and begā to speke, and
he delyuerted hi to his mother
and there came a feare on the
all / and they gloriþyed God
sayenge, a great þrophete is
risen amoung vs & god hath
þysited his people.

in Englyshe. **F**o. xliij.

Che p̄p̄tle on þ. xviij. So
day after Trinite s̄day.

The. iii. Chapt. to the
Ephesians. A.

BRethen I whiche am in
þbodes fo; the lordes sake
exhorte you that ye walk woz
thy of the vocacion wherwith
ye are called in al humblenes
of mynde. and mekenes / and
longe sufferyng, fo;þearynge
one another, thorow loue, and
that ye be diligent to kepe the
unite of the spirite, in the bon
de of peace, beyng one body/
and one spirite, euē as ye are
called in one hope of your cal
lyng. Let ther be but one lord,
one faythe, one baptyme, one
god and father of al, whiche is
aboue all / thorow all. And in
þou all, whiche is blessed in the
wordes of wordes. Amen.

Che Gospel on þ. xviij. So
day after Trinite s̄day. The
viiij. chapiter of Luke. B.

When Iesus wente in to
þe house of one of the
cheif þpharise to eate breade
on the þaboth day, and þey
wached hi, and beholde there
was a man before hym whiche
had the drospie, and Iesus an
L.ij. swered

The P̄ystles & Ḡospels.

sweted and spake vnto þ law-
ers / and þ Pharyses sayenge /
it is lawful to heale on þ Sa-
both day and they helde their
peace, and he toke hym & hea-
led hym / and let hym go, & an-
swered them sayeng. Whiche
of you shal haue an Isle or an
ore fallen into a p̄yt / and wyl
nat strayte way pull hym out
on the Saboth day / and they
coulde nat answere hi agayne
to that. He put forth a symyl-
tude to the gestes whē he mar-
ked howe they pleased to þ by-
est rōume / & sayde vnto thē
when þ arte bydden to a wed-
dyng of any mā s̄yt nat downe
in þ h̄iest rōume, lest a moze
honourable man then thou be
bydden ōf hym / and he þ bad
both him and the come & saye
to the: quē this man rōume &
thou thē begyn with shame to
take the lowest rōume / but ra-
ther whē thou arte bidden, go
and s̄yt in the lowest rōume / þ
when he that bad the cōmeth /
he maye say vnto the: kende
s̄yt v̄ þ byter. Then shalte thou
haue worshyp / in the p̄esence
of them that sit at meate with
the, for who soever exalteþ hi-

In Englyshe.

selfe / shalbe b̄roughte lowe /
and he that h̄ubleth hym selfe
shall be exalted.

C The P̄ystle on the. xviij.
Sonday after Trinite s̄oday
the. i. P̄ystle to the Corynthians, & the fyfth Cha. A.

B Berþē I thanke my god
Balwayes on your behalfe
for the grace of god whiche is
gyuen you by Iesus Christe /
that in al thinges ye are made
ryche by hym, in al lernyng &
in al knowledge euē as þ Te-
stimony of Iesu Christ was cō-
firmed in you / so þ ye are be-
hind in no ḡift, and waite for
the aperynge of our loðde Iesu
Christ whiche shall strength
you vnto the ende that ye may
be blamelesse in the day of our
loðde Iesus Christe.

C The Ḡospel on þ. xviij. s̄o-
day after Trinite sonday the.
xxij. Cha. of Ma. hewe. D.

T He þhariles went vnto
Iesus / and one of them
whiche was a doctoure of the
lawe / asked hym a questyon /
temptyng hym and sayenge,
M̄ayster whiche is the greate
commaundement in the lawe

Iclus

The Bytles & Gospels.

Jesus said vnto him þ halte loue thy lord god w al thyne hart, with al thy soule and w al thy mynde / this is the fyfth and the gretest comauement / there is an other lyke vnto th. Thou shalt loue thy neigbour as thy self. In these two comauementes hange all þ lawe & the prophetes. Whyle the þharyses were gathered to gyther Jesus asked the sayeng. what thinke ye of Christ Whose sone is he, they sayde vnto hym, the sone of Dauid he sayd vnto them. Howe the doth Dauid in spirite cal him lord sayenge, The lord sayd to my lord / syl on my ryghte hande / tyl I make thyne enemyes thy fote stole, if Dauid called hym Lord, howe is he then his sone: & none of them coulde answere hym agayne one worde, Neyther durst any man from that day forth aske hym any mo questyons.

The Bytyle on the. xix. sonday after Trinite sonday the iii. cha. to the Ephesi. E.

Beþthen be ye renued in þ spirite of your mündes, and put on the new man whiche

in Englyshe. So. llii. after þ ymage of God is shapēd in rightwysnes, & true hōlynes, wherfoze put away lyenge / and speake euery man trueth vnto his neyghboure / for as muche as we ar mēbers one of another, be angry / but synne nat, let nat the sonne go downe vpon your wrathe / gyue no place vnto þ backebiter let hi that stale, stèle no moze but let him rather laboure w his handes some good thyng that he may haue to gyue vnto hym that nedeth.

The Gospel on the. xix. so- day after Trinite sonday / the xix, Chap. of Mathewe. B.

Iesus entred into the shyp and passed ouer and came into his owne citye, and be holde they brought vnto hym a man sycke of the palsey / lyeng in his bed, & when Jesus sawe they, sayth / he sayd to þ sickle of the palsey, sonne be of good chere / thy synnes are forgyuen the, & beholde certayne of the scrybes layd in them selues / he blasphemeth and whē Jesus sawe they, thought he sayde wherfoze thyngke you euyl in your hettes: whether is L. lli. easþer

The Psyllies & Gospels.
easier to say, thy sinnes are for-
gyuen þ, or to say arise & wal-
ke: That ye may knowe, that
the sone of man hath power to
forgyue sinnes in earth, þe sayd
he vnto the sickle of the palsey
araye, take vp thy bed, and go
home to thy house. And he a-
rose and departed to his hou-
se, and wher the people sawe it
they meruayled and glorified
god, whiche had gyuen suche
power to men.

**The Psyllie on the xx. soday
after Trinite sonday. The v.
cha. to the Ephesians. D.**

Bethen take hede that
þe walke cyscyspetly, nat
as foles, but as wyls, redemig
the tyme, for þ dayes are euyl,
wherfore be ye nat vnyly, but
vnderstade what þ wyl of
the lord is, and be nat dronke
with wyne, wherin is excesse /
but be fulfylled with the spiri-
te, spekyng vnto your selues
in Psalmes and Hymmes, &
spirituall songes, syngyng &
makyng melody to the lord
in your hertes, giuinge than-
kes alwaies, for al thinges in
the name of our Lorde Iesus
Christe to god the father, sub-

in Englyshe.
mytting your selues one to a
nother in the feare of god.

**The Gospel on the xx. soday
after Trinite soday. The
xxii. chap. of Mathew. I.**

Iesus sayde vnto his disci-
ples. The kyngdome of he-
uen is lyke vnto a certayne
kinge, whiche maryed his sone
and sent forth his seruauntes
to call them that were byd to
the weddynge, and they wolde
nat come. Agayn he sent forth
other seruauntes, sayeng, tell
them whiche are bedden, be-
holde I haue prepared my dy-
nner, myne oxen and my fatlin-
ges are killed, and al thinges
are redy, come vnto the Ma-
ryage. They made lyght of it
and wente their waies: one to
þe ferme place, another about
his marchaundysse, the reme-
naunte toke his seruauntes &
increated þe vngoodly and
slewþ the, wher the kyng herde
that: he was wroth, and sente
forth his warrers & destroyed
those murtherers & brent vpon
their cite, þe said he to his ser-
uauntes, the weddynge was pre-
pared: but they whiche were
bidde thereto were nat worthy.

Goye.

The Pystles & Gospels.
boþe therfore out into þygh
wayes, & as many as ye finde
þe mē them to the maryage, the
kuauntes went out into the
þygh wayes, and gathered to
gither as many as they could
 finde, both good and bad, and
the weddyng was furnysched
with gestes. The kynge came
into visite his gests and spied
there a man whiche had nat on
a weddynge garment, and said
into him: frende howe canist
thou in hyther, & hastē nat on
a weddynge garment: and he
was euē specheles. The said
the kyng to his ministers: take
and bynd him hande and fote
and cast him into bter darke
nes, there shall be wepyng, &
gnashing of teeth, for many ar
called and fewe be chosen.

**The Pystle on the .xxi. Sōday after Trinite sondaye the
viij. Chappyter / to the
Ephesians. B.**

My breþhen be stronge in
þe lordē, and in the pow
er of his myght, put on the ar
moure of God, that ye maye
stande stedfaste agaynst the
crafteyssautes of the deuyl /
þe we w̄estle nat agaist flesh

in Englyshe. **F**o. xlviij.
and blode, but agaynst rule, a
gaynst power, agaynst world
ly rulers of þ darkenes of thi
worlde, agaynst spyytuall
wyckednes / for heuenly thin
ges. **F**or this cause take vnto
you the armoure of God, that
ye maye be able to resyst in the
euyl day & to stande perfect in
all thynges. **S**tande therfore
and your loynes gyde about
with bertye, hauynge on the
þrest plate of ryghtwysenes &
shodde with showes prepared
by þ gospel of peace, aboue al
take to you þ shylde of fayth /
wherwith ye may quēche al þ
fyre darteres of the wicked, and
take the helmet of saluacyon,
& the swerde of the spirite, whi
che is the worde of god.

C The Gospell on the .xxi.
Sondaye after Trinite sond
aye. The. viij. chapter
of Johan. G.

There was a certayne ru
ler, whose sōne was syck
at Capernaum / as he herde
that Jesus was come out of
Jewy in to Galyle / he wente
vnto him, and besought hym
that he wolde descende, & hea
le his sōne / for he was euē re
dy to

The P̄istles & Ḡospels.

dy to dye. Then sayde Jesus vnto him, except ye se sygnes and wounders, ye beleue nat, the ruler sayde vnto hym: sy; come away of euer þ my chylde dye/ Jesus saide vnto him go thy way thy sonne lyueth / and the man beleued the wozdes that Jesus had spoken vnto him, and wente his way and anone as he went on his way/his scruantes met him and tolde hym/sayenge. Thy sonne liueth then enquired he of them the houre when he be ganne to amende / and they sayde vnto hym: yesterday þ seuenth houre / the feuer lefte him, and the fater knew that it was that same houre/when Jesus sayde vnto hym / thy sonne lyueth / and he beleued and all his houisholde.

C The P̄istle on the. xxii. so day after Trinite sonday, the i. cha. to the Phylyppians. A.

B Reþhen we truste in our Blōde Jesus Ch̄iste, that he whiche begā a good wozke in you shall perfourme it vntyll the daye of Jesus Ch̄iste as it be commeth me so to iud ge of you all, because I haue

in Englyshe.

you in my hert, and haue you also euery one companions of grace vnto me in my bondes as I defende / and stablysse the Gospell. God beareth me recorde howe greatly I long after you al fr̄o the very herte rote in Jesus Ch̄ist and this I pray that our loue may encreace moze & moze in knowledge/and in all scalyng, that ye myght accepte thinḡ most excellēt that ye might be pure and suchē as shulde hurte no mannes concyence, vntyl the day of Ch̄ist fulled with the fruytes of ryghtwysnes whiche, fruytes came by Jesus Ch̄yste vnto the glozpe and laude of God.

C The Gospel on the. xxii. so day after Trinite sonday, the xvii. Cha. of Mathew. C.

J Esus put forth a symlytude vnto his Discypples sayenge. The kyngdome of heue is lykened vnto a certayne Kynge whiche wolde take accomptes of his seruantes and when he had begon to reken one was brought vnto hym whiche ought hym. L thousand Talentes/ but whe

The Pystles & Gospels.
he had nougnt to pay the lord
commaunded him to be sole
and his wife and his childzen
and all that he had and pay-
ment to be made. The seruaunt
fel downe & besought him say-
inge: **Sy** gyue me respyte, &
I wyl paye the it euery whyt,
then had the lord pyte on the
seruaunte, and losed him and
forgaue him the det. The same
seruaunt went out & found one
of his felowes whiche ought
him an hond;eth pens, & layd
handes on him, and toke him
by the throte sayeng. Pay me
that thou owest, & his felowe
fell downe and besought him
sayenge. Haue pacyence with
me, and I wyl pay the al, and
he wolde nat, but wente & cast
him into pynson, tyl he shulde
paye the det. When his other
felowes sawe what was done
they were very soray, and came
and tolde to theyz lord al that
had happened. Then his lord
called him, and said vnto him
Deuyll seruaunte I forgaue
the all the dette/because thou
praydest me / was it nat mete
also / that thou shuldeste haue
had compassion on thy felowe

in Englyshe. **fo. xlv.**
euen as I had pptyc on the: &
his lord was wroth and dely-
uered hym to the Jalers, tyl
he shulde pay al that was due
vnto him. **S**o lykewyse shall
my heuely father do vnto you
If ye wyl nat forgyue with al
youre hertes / eche one to his
brother theyz trespasses.
C The Pystle on the . xxiij .
soday after Trinite sonday **v**
ij. Chap. to the . Phy-
lyppians. **C**

Bethen folowe ye me, &
I loke on them whiche wal-
ke euen / so as ye haue vs for
an ensample/for many walke
(of whom I haue tolde you of
ten, and now tel you wcping)
that they are the ennemys of
the crosse of Christ, whose end
is dampnacyon, whose god is
theyz belye, and whose glozys
is to theyz shame , whiche are
worldly mynded/but our con-
uersacyon is in Heuen , from
whense we loke , for the saup-
our euē the lord Jesus Christ
whiche shal chaunge into an-
other fashyon our vyle body-
es, that they may be fassioned
lyke vnto his glozons body
accordyng to the wokyngs
M. i. where

The Pystles & Gospels.

whereby he is able to subdue
all thynges vnto him selfe/in
Jesus Christe our lord.

C The Gospell on the. xxiiij.
sonday after Trinite sonday
the xxiiij. Chapiter of **B**
Mathewe. **B.**

T he pharysles wente and
toke counsell, howe they
myght tangle Christe Jesus
in his wordes, and sente vnto
him theyz dyscyples with Her-
odes seruauntes sayenge.
Mayster, we knowe that thou
art true, and that thou techeſt
the way of god truly, neyther
careſte for any man, for thou
conſiderest nat mennes estate
tel vs therfore howe thynkſt thou?
Is it lauful to gyue tri-
bute vnto Cesar or nat? Jesuſ
perceyued theyz wylynes, and
ſayde. Why tempte ye me ye
Iſocrytes? Let me ſe the tri-
bute Money / and they toke
 hym a Penny / and he ſayde
vnto them: whoſe is this I-
mage and ſuperſtrypcyon?
They ſayde vnto him Cesarſ
then ſayde he vnto the. Gyue
therfore to Cesar that whiche
is Cesarſ, and giue vnto god
that whiche is goddes.

in Englyſhe.

C The Pystle on the. xxiiij. 15
day after Trinite sonday the
fyſt Chapiter to the Col-
loſſyans. **B.**

B Rethre we ceaſe nat pray
Benge for you, & delyryng
that ye myght be fulfylled w
the knowledge of his wyll in
al wyldeſome and ſpiritual vnder-
ſtandynge, that ye myght
walke worthy of the lord in al
thingz that please: beynge frut-
ful in al good wrokſes and en-
creaſyng in the knowledge of
god, strengthed w all myght,
thowowe his gloriouſ power
vnto all pacience, and longe
ſufferyng, with ioyfulnes in
Jesus Christe our Lord.

C The Gospel on the. xxiiij.
Sonday after Trinite Son-
daye. The. ix. Chap. of
Mathewe. **C.**

W Hiles Jesus ſpake
vnto the people beholde there came a
certayne ruler, & worþypped
hiſayenge, my daughter is e-
uen nowe deceaſed but come &
lay thy hand on her, & ſhe ſhal
liue, and Jesus arose & follow-
ed him with his diſciples, and
beholde a woman which was
decealed

The **P**ystles & Gospels
diseased with an issue of blode
twelue yeres came behynde
hym, and touched the heme of
his vesture, and she said in her
selfe. If I may touche but euē
hys vesture onely, I shalbe safe
Jesus turned him about, and
behelde her sayeng, daughter
be of good confort, thy fayth
hath made the safe, & she was
made hole euē the same houre
¶ The **P**ystle on þ nexte son-
day before Aduent sonday

Jeremias. xxvij.

Bethzen beholde the day
þ wyl come sayth þ lozde
þ I wyl stere þp vnto Dauid
a ryghtuouse braunche, & he
shall raygne a kyng, and shal
be wylse, & shall do equite and
justice in the earth, and in his
dayes Iuda shalbe safe, & Is-
rael shal dwel without feare,
and thys is the name that they
shal cal hi, the lord our ryght-
teousnes, wherfore the dayes
wyl come sayeth the lozde that
they shal say no more, the lord
lyueth that brought the chyl-
den of Israel out of the lande
of Egypt, but the lozde lyueth
which deliuered and brought
the sede of the house of Israel

in Englyshe. **fo. xlvij.**
out of the lande of the north, &
frō all lades whether I thurst
them, and they shal dwel in
þeyr owne lande sayeth the
Lozde god almyghtye.

¶ The Gospell on the nexte
sonday before Aduent sonday

Che. vi. Chapiter of

Johan. x.

Whe Jesus lyfted þp
his eies and sawe a
great company come
vnto hi, & sayd vnto Phylyp:
Whense shal we bye þreade þ
these might eate. This he said
to þroue hym, for he hym selfe
knewe what he wolde do. Phi-
lyp answered hym, two hon-
dred þeny wþth of þreade are
nat sufficient for þe, that eue-
ry man haue a lytel. The said
vnto him one of his disciples
Andrew Symon Peters bro-
ther. There is a chylde here /
whiche hath fyue barly loues
and two fylches, but what is
that amonge so many? Jesus
sayde make the people to syte
downe (there was muche hay
in the place) and the men satte
downe: in nombre, about fyue
thousand. Jesus toke þþreade
and gaue þþakes, and gaue to

M. ii. his

The Pystles & Gospels.

his disciples, & his disciples to them that were set downe, and lykewylle of the fishes, as muche as they wolde / when they had eaten ynough, he sayd vnto hys disciples, gather vp the broken meate that remaneth, that nothyng be lost. They gathered it togyther / & fylled twelue baskettes with the broken meate / of the fyue barly loues, & two fyshes whiche the broke meate remayned vnto them that had eaten, Then thole men, when they had sene the Myacle that Iesus dyd / sayde. This is of a trueth the same Prophete, whiche shall come into the wold.

The Pystle on the dedyng day the. xxij. Chapiter of the Reuelacion of I.

Johan. A.

I than sawe the holy Cyte newe Ierusalē come downe from god out of heuen prepared as a bryde, garnyshed for her husband, & I herd a great voyce from the trone, sayeng, beholde the tabernacle of god is with men and he wyl dwell with them & they shall be hys people, & god him selfe shalbe

In Englyshe.

with them, and be they god / and god shal wype awaie all teares from theyr eies, & there shalbe no more death, neyther sozowe, neither cryēg, neyther shall there be any more Payne for the olde thynges are gone and he that sat vpon the seate sayde / beholde I wyll make all thynges newe.

The Gospel on the Dedycyon day. The. xix. Chapter of Luke. A.

I esus entred in, and wente thowowe Ierico, & beholde there was a man named Zacheus, and he was a ruler amōge the Publycans and riche also and he made meanes to se Iesus, what he shulde be, and he coulde nat for the p̄eace / because he was of a low stature Wherefore he ran before, & ascended vp in to a wylde sygge tre, to se him, for he wold come that same way and when Iesus came to the place he loked vp and saw him, and said vnto hym, Zache, hastely come dwyne, for to day I must abide at thy house, & quickly he came dwyne, and receyued him ioyfully and whē they sawe that, they

The **P**ystles & **G**ospels
they al grutched sayeng, he is
gone in, to **T**ary with a man
that is a synner / **Z**ache stode
with and sayde vnto the lorde
Behold lorde, the halfe of my
goodes I gyue to the poore / &
if I haue done any man wrog
I wyl restore hym fourre fold
Jesus sayde vnto hym, this
day is helthe come vnto this
house, for as muche as this
same house is become the chil
de of Abrahams / for the sonne
of man is come to seke and to
lase that whiche was loste .

Here endeth the **Py-**
stles and Gospels of
the Sondayes.

¶ Here be
gymmeth the Pystles /
& Gospels of the
Sayntes.

C The Pystle on saynte
Andrewes daye. The
x.cha. to the Ro-
mans. C.

In Englyshe. So.ribit.

B

maketh a malice
For the scripture sayeth, who
so euer beleueth on hym, shall
nat be ashamed. There is no
dysference betwene the Jewe
and the Gentyle. For one is
lorde of al, whiche is tyche vnto
all that call vnto hym. For
who so euer shall call on the
name of the lorde shall be safe
Howe shall they call on hym
on whome they beleued nat
Howe shall they beleue on hi,
of whom they haue nat herde
Howe shal they here without
a precher, and howe shall they
preache excepte they be sente:
As it is writte howe beutefull
are the fete of them, whiche
byng glad tydynge of peas
And bynge glad tydynge /
of good thyngs, but they haue
nat all obeyed to the Gospel.
For Esayas sayeth, lorde who
shal beleue our faienges: Do
then fayth cometh by hering /
and heartyng commeth by the
word of god. But I aske haue
they nat herde: No doubt /
M.iii. their

The Hystyles & Gospels.

they; sounde went oue into al landes, and they; wordes into the endes of the woldē.

C The Gospel on saynt Andrewes day. The fourthe Chapiter of Ma- thewe. C.

A **S** Jesus walked by the see of galyle, he saw two bretthren, Symon which was called Peter & Andzeewe hys brother castyng a net into the see (for they were fyschers) and he said vnto thē, folowe me / & I wyll make you fyschers of men. And they strayght waye leste they; nettes, & folowed hym. And he went forth from thense, & sawe other two bretthren, James the sōne of Zebede, & Johs hys brother in the shyp, with Zebede they; father mendinge they; netts, & called them: & they without taryeng leste the nettes, & they; father and folowed hym.

C The Hystyle on Saynt Ni- colas day Eccl. xlviij.

B Hold an excellent prest whiche in his dayes pleased god, and was founde righ teous / and in tyme of wrathe made an atonemente: lyke to

In Englyshe.

hym there is nat founde, that kept the lawe of the most hiest And he was in couenant with hym, and in his fleshe he wrote the couenant, and in tyme of temptacio he was fōude faith full. Therfore he made hym a couenant with an othe that nacyons shulde be blessed in his syght, & that he shulde be multiplied as the duste of the erth, he knewe hym in his blis singes and gaue hi an inheritaunce & he kept him thorow his mercy, that he fōude grace in the eyes of god. In eneila- stynge couenant dyd he make hym, and gaue hym the offyce of the hye prest, he made hym happy in glory, in fayth, & in softenes, he made hym holy, & chose hym out of all fleshe.

C The Gospell on Saynte Nicolas daye. The xxv. Chapiter of Ma- thewe. B.

I **E** sus sayde vnto his disci- ples. A certaine man redy to take his iourney to a straunge countre, called his seruaunts to him, and delyuered to them his goodes, and vnto one he gaue, v. talentes, to another. ii. and

The Pystles & Gospels:
and to another one, to euery
man after his abilité, & straig-
tway departed. Then he that
had receyued the. v. talentes,
went and bestowed them, and
gan other. v. lykewise he that
receyued. ii. gayned other. ii.
but he that received one, went
and dyggéd a pyt in the earth
and hyd his maysters money.
After a longe season, the lord
of those seruauntes came and
rekened with the. Then came
he that had receyued. v. talen-
tes & brought other syue say-
inge. **M**ayster þ delyucredist
vnto me syue talentes, lo I
haue gayned with the. v. mo
Then his mayster saide vnto
hym, wel good seruaunte and
saythful, thou hast ben sayth-
full in lytell, I wyll make the
ruler ouer muche. Entre into
thy maysters ioy, also he that
receyued two talentes came &
sayde, mayster, thou delyue-
redste vnto me. ii. talentes, lo
I haue wōne two other with
them, and his Mayster sayde
vnto hym wel good seruaunt
and saythful I wyll make the
ruler ouer muche go into thy
maysters ioye.

in Englyshe. fo. 111ij.
C The Pystle on the Con-
cepcyon of our Lady,
Eccl. xxvij.

A So a vyne, so brought I
forth a sauour of sweete-
nes & my floures are the fruit
of glōy and ryches. I am the
mother of beutyfull loue & of
feare, and of greatnes, and of
holy hope. In me is all grace
of lyfe and truthe, & in me is al
hope of life & vertu. Come vnto
me al that desyre me, & be fil-
led with the fruytes & sp̄yng
of me, for my spirite is sweter
thā hony or hony combe. The
remembraunce of me is so euer
and euer. They that eate me
shall honger the more, & they
that drinke me shal thurst the
more he that hakeneth to me
shal nat be ashamed, and he þ
woorketh by my counsell, shall
nat sinne, and they that bring
in to lyghte shall haue eter-
nall lyfe.

C The Gospell on the Con-
cepcyon of our Lady the fyfth
cha. of Mathew. A.

T His is the boke of the ge-
nacyō of Iesus Christ
the sōne of Dauid, the sōne al-
so of Abraham. Abraham be-
gate

The P̄stles & Gospels.
gate Isaac. Isaac begate Jacob. Jacob begate Judas, & his bretheren. Judas begate Phares, and Saram of Thamar. Phares begate Esrom. Esrom begate Aram. Aram begat Aminadab. Aminadab begate Naasson. Naasson begate Salmon. Salmon begate Boos of Rahab. Boos begate Obed of Ruth. Obed begate Jesse. Jesse begate Dauid the king. Dauid the kinge begate Salomon of her that was Uries wife. Salomon begate Roboam. Roboam begate Abia. Abia begat Asa. Asa begat Iosaphat. Iosaphat begate Ioram. Ioram begate Orias. Orias begate Joatham. Joatham begate Achas. Achas begat Ezechias. Ezechias begate Manasses. Manasses begat Amōmon begate Josias. Josias begate Iechonias & his bretheren, about the time they were carried away to Babylon, and after they were brought to Babylon, and Salachiel begat Zorababel. Zorababel begate Abiud. Abiud begat Eliachim. Eliachim begate Azor, Azor begate Sadoc.

in Englyshe.
Sadoc begate Achim, Achim begate Eltud. Eltud begat Elias. Elias begat Mathā. Mathan begat Jacob. Jacob begate Joseph the husband of Mary, of whom was borne Jesu, whiche is called Christ. ¶ The P̄stle on saynt Thomas day the Apostle. The seconde chapter to the Ephesians. ¶

Bethen nowe ye are no more straungers, and forerunnes but Certeins with the Sayntes, & of the houssholde of god, and are biltē vpon the foundation of the Apostles & Prophetes, Jesus Christe beinge the heid corner stone/in whom euery buldynge coupled togyther, groweth vnto an holy temple in the lorde in whom ye are blyte togyther & made an habytaciō for god in the sprite

¶ The Gospel on S. Thomas daye the Apostle. The x. chap. of Johs. ¶

Thomis one of the twelue called Discipulū was nat with the when Jesu came. The other disciples laid vnto hym we haue sens the lorde. And he sayde

The P̄istles & Gospels.
sayde vnto them: excepte I se
in his handes the p̄ynt of the
nayles, & put my finger in the
holes of þ nayles, & thrust my
hande into his syde, I wyl nat
beleue, & after . viii . dayes a-
gaine, the disciples were win-
& Thom̄s was with them. Je-
sus came when the d̄ies were
shut / & stode in the myddes &
sayde. Peace be v̄ you. Then
saide he to Thom̄s, put in thy
finger here & se my hādes, and
put forth thy hāde and thruste
it into my syde, & be nat w̄out
fayth but beleue. Thom̄s an-
swered & sayde vnto hym, my
lorde & my God. Jesus sayde
vnto him. Thomas because þ
haste sene me, therfore hast þ
beleued. Happy art they þ haue
nat sene, & yet haue beleued.

**C The P̄istle on the Cōuersi-
on of S. Paul. The. ix. Cha.
of the Actes of the Apost. A.**
Saul yet b̄reching out thre-
tenynges and slaughter a-
gainst þ d̄icples of the lorde /
went vnto þ h̄ye prest, & desy-
red of him letters to Damascō,
to the Sinagoges þ if he
founde any of thys way whe-
ther they were mē or weime, he

in Engly shē, fo. plix.
myght b̄yng the bound vnto
Jerusalē. As he wente on his
journey, it fortuned þ he drew
nye to Damascon, & sodainly
they shyned rounde about hi
a light frō heuen, and he fel to
the earth & herde a voyce say-
enge to hi. Saul. Saul. Why
persecutest þ me? And he said,
what arte þ lorde. The Lorde
said, I am Jesus whom þ per-
secutest, it shalbe harde for the
to kycke agaist þ p̄ycke, he
both treblyng & astonied said
lorde what wylte þ haue me to
do? And the lorde said vnto hi
araye & go into the cyte, and it
shalbe tolde the what þ shalte
do. The men whiche cōpanied
with him on his way, stode a-
mased, for they herde a voyce,
but sawe no man. Saul arose
from the earth, & when he had
opened his eyes he saw no mā
Then led they hi by the hand,
& brought him into Damascō
& he was thre dayes without
sight, & neyther eate nor dran-
ke. There was a certayne dis-
ciple at Damascō named Ana-
nias: to him spake þ lorde in a
vision, Ananias. And he sayd
beholde, I am here lorđ. And
P. f. the

The Wyffles & Gospels.
the lord saide vnto hi arysse & go into þ strete, whiche is called strayte, & leke in the house of Judas, after one saule of the cyte of Charl⁹, for beholde he prayeth and hath sene i a vision a man named Ananias cominge in vnto him, & putting his hades on hym þ he myght receyue his syghte. Ananias answered lord I haue herde by many of this mā, howe mu che hurte he hath done to thy sayntes at Ierusalē, & in this place he hath auctorite of the hye preestes to bynde al that cal on thy name. The lord said vnto hi. Go thy wayes, for he is a chose vessel vnto me to be re my name before þ gētys & kinges, & the childre of Israel for I wyl shewe him how gret thynges he must suffre for my names sake. Ananias wente his way, & entred into þ house & put his handes on him, and sayd: brother Saul the lord þ appered vnto the in the way as thou camest sente me vnto the þ thou myghtest receyue thy syghte, and be fyllid with the holy ghost. And immedia tely there fell from his eyes

in Englyshe.
as it had ben scales, and here ceyued his syght, and arose & was baptysed / and receyued meat and was cōforted. The was Sauill certayne daies in the dyscyples whiche were at Damascon, and strayte waye he preached Christ in the synagoges, howe that he was þ sōne of god. Al that herde him were amased and saide, is nat this he that spoyled the whiche called on this name in Ierusalem? and came hythet for the entent that he shuld bring the bounde vnto the hye preestes & Saul encreased in strength, & confounded the Jewes whiche dwelled at Damascon assyning þ this was very Christ. **C The Gospel on the Cōuer syon of S. Paule. The xij. chap. of Mathewe. D.**
Peter said vnto Jesus. Beholde we haue forsaken al & haue folowed the what shal we haue therfore. Jesus sayde vnto them, verely I say vnto you, þ ye which haue folowed me in the seconde generacyon (when the sōne of man shal sit in the seate of his maiesty) shal sye also vpon xij. seates, and iudge

The Pystles & Gospels.

judge the xii. tribes of Israeſ
& who ſoeuer forſaketh house
or brethren or ſisters, or father
or mother, or wyke, or children
or lyuelode / for my names ſa-
ke, the ſame shall receyue an
hundreth folde, and shall in-
heryte euerlaſtinge lyfe.

The Pylle on Cādelmas daye. Malachie. iii.

Beholde I ſende my mes-
ſenger which ſhal p̄pare
the way before me, & ſodaynly
ſhall the loſde whome ye ſeke
come vnto his teple / and the
messenger of the couenaunte
whome ye deſyre. Beholde he
commeth ſayeth the loſde Sa-
both. Who ſhal endure in the
day of his commynge, or who
ſhal ſtande to behold him / for
he is as tryeng fyre, and as þ
herbe that fullers ſcoute with
al, and he ſhal ſyt tryeng and
purgynge ſyluer, and ſhall pu-
tifye the ſones of Leuy, & ſhal
ſyne theſe as golde and ſyluer,
and they ſhal b̄yng offeryng
vnto the Loſde of ryghteou-
nes, and the ſacrifice of Juda
and of Ierusalem, ſhalbe deli-
verous vnto the loſde as in the
aide tyme, and i the yeres that

in Englyſhe. fol.
were at the begynnyng. C
The Gopſel on Cādelmas
daye. The ſeconde chapter
of Luke. D.

When the tyme of Purify-
acion (after the lawe of
Moyleſ) was come / they
brought Ieſus to Ierusalem,
to p̄ſent him to the loſde / as
it is w̄itten in the lawe of the
loſde: euery man childe þ first
openeth the matrix, ſhalbe cal-
led holy to the loſde, and to of-
fre as it is ſaide in the lawe of
the loſde, a payre of turtle Do-
ves, or iſ. yong Piggions, and
beholde there was a man i Je-
rusaleſ, whose name was Sy-
meon and the ſame man was
tust and feareſ god, and lon-
ged for the conſolacion of Iſ-
rael / and the holy ghoſte was
i him, & an anſwere was gyue
hym of the holy ghoſt, that he
ſhulde nat ſe death, before he
had ſene the loſde Chriſt. And
he came by inspyracion into þ
temple. And whē the father &
þ mother brought i the chylde
Ieſus, to do for hym after the
cuſtome of the law. The toke
he him vp in his armeſ & ſaid
loſde nowe leſteſt thou thy ſer-

P. 13, uaunt

The Pystles & Gospels.

uaunt departe in peace accor-
dynge to thy pmy^s, for myne
eyes haue sene the saviour set
frō the, which þ hast p̄pared
before þ face of all the people.
A light to lighte þ gētis & the
glory of thy people Israel.

C The Pystle on S. Mathias þ Apostle. day the 1. cha. of
the Actes of the Apostles. **C.**

Peter stode vp in the myd-
des of the Discypples and
sayde (the nobre of the names
were aboute an houdreth and
twenty) þe men ar̄ þrethzen /
this scripture muste nedes be
fulfilled, which the holy ghost
thorow the mouth of Dauid
spake before of Judas, which
was guyde to them that toke
Jesus, for he was nombrēd
with vs, and obtained felow-
shyp in this mynistracion, and
he hath nowe possessed a plot
of grounde with the rewarde
of iniquite / and when he was
hanged, braste a londre in the
myddes, and all his bowelles
gulshed out / and as it is kno-
wen vnto al the inhabiters of
Jerusalem. In so muche that
that felde is called in their mo-
ther tong. Acheldema, that is

In Englyshe.

to say the bloudy felde. It is
wyte in the boke of Psalmes
his habytacion be boyde, and
no man be dwellynge therin,
and his byshoppycke let ano-
ther take. Wherfoze of these
men, whiche haue companied
with vs (all the tyme that the
lorde Iesus wente in and out
amonge vs, begynnyng at þ
baptysme of Iohan vnto the
same day that he w as take vp
from vs) muste one be ordeyned
to be a wytnes with vs of
his Resurreccyon. And they a-
pointed. ii. Joseph called Bar
sabas (whose surname was
Justus, and Mathias, & they
prayed sayenge. Thou Lorde
whiche knowest the hertes of
all men, shewe whether thou
hast chosen of these two, that
the one maye take the roume
of this mynistracion, and A-
postleship from the which Ju-
das by transgressyon fel, that
he might go to his owne pla-
ce, and they gaue forthe theyr
lottes and the lot fell on Ma-
thias, and he was counted w
the eleuen Apostles.

C The Gospell on S. Ma-
thias the Apostles day. The.

xij. cha-

The Pystles & Gospels
¶. Chapyter of Mathewe. ¶

The Iesus answered and sayde I prayse the. O fa-
ther lord of heuen and earth
because thou haste hyd these
thynges from the wyle & pru-
dente, and haste opened them
vnto babes, euen so fater, for
so it pleased the al thinges are
gyuen vnto me of my fater /
and no man knoweth the sone
but the fater, neyther know-
eth any man the fater, saue
the sonne and he to whom the
sonne wyll open hym. Come
vnto me al yecat labour and
are laden, and I wyll ease you
take my yoke on you and le-
re of me, for I am meke and
lowlye in herce, and ye shall
fynde reste vnto your loules/
for my yoke is easye / and my
burthen is lyght.

The Pystle on þ Annuncia-
cyon of our Lady. Esay. vii.

Wur lord spake to Iehas
sayenge. Axe the a signe
of the Lorde thy God, from a
lowe byneth, or from an hye a-
boue. But Iehas answered.
I wyll nat axe, neyther wyll
tempte the lorde. Wherfore þ
Lorde sayde herken ye of the

in Englyshe. ¶. ¶. ¶.

house of Dauid: Is it so smal
a thyng for you to be greuous
to men, but that ye shuld also
be painful vnto god neuerthe-
later yet the lord, he wyll giue
you a signe. Behold a virgyn
shalbe with chylde, and shal
bere a sone, & shal call his na-
me Emanuel. He shal eate but
ter & hony, that he maye haue
vnderstandinge to refuse the
euyl and to chose the good.

¶. The Gospel on the Annun-
ciacion of our lady. The
i. chap. of Luke. ¶.

And in the. vi. moneth þ
angel Gabryel was sent
from god vnto a cytie of Ga-
lyle named nazareth to a vir-
gyn spoused to a man whose
name was Joseph of þ house
of Dauid, & the virgyns na-
me was Mary, and the angel
went in vnto her, and sayde:
haille ful of grace, the lorde is
with the, blyssed arte thou a-
mong women. When she saw
hym she was abashed at his
sayeng / and caste in her myn-
de, what maner of salutacion
that shalde be. And the angell
sayde vnto her, feare nat Ma-
ry, for thou hast founde grace

¶. iii. 1. 1th

The Pystle of Gospels.

with god, to þ þalt conceyue in
thy wóbe, & þalt beare a sone
& þalt cal his name Jesu. He
shall be greate and þal be cal-
led the sonne of the hyest, and
the lord god shall gyue vnto
him the seate of his father Da-
uyd, and he shall raigne ouer
the house of Iacob for ever /
and of his kyngedome shalbe
none ende. Then sayde Mary
vnto the angel, how shal this
be, seyng that I knowe nat a
man: and the angel answered
and sayde vnto her, the holy
ghoste shall come vpon the /
and the power of the hiest shal
ouer shadewe the. Therfore
also that holy thyng whiche
shalbe borne, & shall be called
the sone of god and mark, thy
colsin Elizabeth, she hath also
conceyued a sone i her old age
and this is the. viij. monethe to
her, which was called barayn
for with god shal nothyng be
imposyble. Mary sayde. Be-
holde the hande mynde of the
lorde, be it vnto me euen as þ
haste sayde.

The Pystle on S. Georges
daye. The fyfth chapt.
letter of Iames. A.

þeþt in Englyshe.

þy bretchen counte it exces-
singe ioy whiche fal into
divers temptacions for as mu-
ch as ye knowe þ the tryenge
of your fayth bȝigeth pacy e
& let pacience haue her perfe-
te wo:ke, that ye may be per-
fecte and sounde, that nothig
be lackynge vnto you, þf any
that is amonge you lacke wil-
dome, let hym aske of God /
(whiche gyueth to all men in
dysserently / and castethe no
man in the teeth) and it shall
be gyuen hym / but lette hym
aske in faythe and waner nat
for he that doubtethe is lyke
the waues of the see / toste of
the wynde / and carayed with
violence. Neþher let that man
thike that he shal recryue any
thyng of god. A wauertyng
minded man is vunstable in al
his wayes / let the brother of
low degrte reioyce in that he is
exalted and þ ryche in that he
is made lowe / for euen as the
floure of the grasse, shal he va-
nyshe awaye. The Sonne
tysethe with heate / and the
grasse withereth, and his flou-
res faulthe away and the be-
aute of the fassyon of it periy-
þeth /

The Pystles & Gospels.

heth/ eue so shal the ryche ma-
peril she with his habounda-
ce. Happy is the man that en-
dureth in temptacion, for whē
he is tryed, he shal receyue the
Crownē of lyfe, whiche
the lordē hath promy-
sed to them that
loue hym.

The Gospell on S. Geor- ges day. The xv. chapi- ter of Iohan. 3.

I Esus sayde vnto his Dyl-
ciples I am the true byne,
and my father is an housbāde
man, euery braunche that bea-
teth nat fruyte in me/ he wyll
take awaye, and euery braun-
che that beareth fruyte wyl he
pourge þ it may byngē more
fruyte. Nowe are ye clene / by
the meanes of þ wordes whi-
che I haue spoken vnto you
byde in me, and let me byde in
you/ as the braunche can nat
beare fruyte of it selfe, excepte
it byde in the Wyne / no more
can ye excepte ye abyde in me,
I am the byne/ and ye are the
braunches he that abydeth in
me, and I in hym the same b; i-
geth forth muche fruyte / for
without me, ca ye do nothing,

In Englyshe. To. iii.

þ a man byde nat in me, he is
caste forth as a braunche, and
is wythered and men gather
it, and cast it into the fyre, and
it burneth / þ ye abyde in me/ and
my wordes also byde in you,
aske what ye wyll, and it
shalbe gynen to you.

The Pystle on S. Marke the Euangelystes daye.

The. iii. chapiter to
þ Ephesians. V.

Bethen vnto euerye one
of vs. is gyuen grace ac-
cordyng to the measure of the
gyfte of Christē. Wherfore he
sayeth, he is gone vp an hys/
and hathe led captuete cap-
tive / and hathe gyuen gyf-
tes vnto men. That he ascen-
ded / what meaneth it / but
that he also dyscended syfste
in to the lowest partyes of the
earthe / He that dyscended / is
euen the same also that ascen-
ded vp euen aboue al heuens,
to fulfull all thynges, and the
very same made some Apo-
stles some prophetes, some Eu-
angelyst / some shepeherdes,
some teachers / that the sayn-
tes myght haue al thinges ne-
cessarie to wōke and myn-
stre

The Pystles & Gospels.

site withal, to the edetyng of the body of Christ, tyll we eus rychone (in the bnyte of sayth and knowledge of the sone of god) groowe vp vnto a perfite man, after the measure of age of the fulnes of Christe.

C The Gospel on S. Marke the Euangelystes daye. The xv. chap. of Johan. A.

I Am the true byne. Ac. as is wryten worde by worde in the Gospell of saynt Georges daye.

C The Pystle on Phylyp & James day. Sapi. v.

Then shall the ryghteous stande with greate constaunce agaynst the that vexed them and toke awaye that they had laboured for. When the wycked shall se that, they shall be troubled with horrible fere / and shall wonder at the sodayne and vnlooked for bytter, and shall say in their selues, repentyng and sorowing for anguylshe of herte. These be they whiche we sometyme mocked & tested on. We were out of our wyts and thought theyr liuyuge madnes & theyr ende to be without honoure /

In Englyshe.

but beholde howe they are costed amonge the chyldren of God, and haue theyr enherytaunce amonge the sayntes.

C The Gospell S. Phylyp and James day. The xiij. chapiter of Johan. A.

I Elus sayd to his disciples let nat your hertes be troubled, beleue in god, and beleue ye in me. In my fathers house are many manlyons, if it were nat so I wolde haue tolde you. I go to prepare a place for you / and if I go to prepare a place for you, I wil come agayne / and receyue you euuen vnto my selfe, that where I am / there may ye be. also, and whethet I go ye knowe and the way ye knowe Thomas sayd vnto him. Lord we knowe nat whether thou goest. Also howe is it possyble for vs to knowe the way. Jesus sayde vnto him. I am the way, the veryte, and the lyfe. No man commethe vnto the Father, but by me / yf ye had knownen me, ye had knownen my father also. And nowe ye knowe hym, and ye haue sene hym. Phylyp sayde vnto him

Loide

The Vyssles & Gospels.

Lord shewe vs the father & I suffysethe vs. Jesus sayde vnto him/ haue I ben so long tyme with you / and yet haste thou nat knownen me. Phylyp he þ hathe sene me/hathe sene the father , and howe sapest þ then, shewe vs the father & beleueste thou nat that I am in the father, and the father i me The wordes that I speke vnto you, I speke nat of my selfe but the father dwellynge in me/ is he that doth the workes beleue me þ I am the father , & the father in me, at the least belue me for the very workes sake. Verely verely I say vnto you who so euer beleuethe on me, the workes that I do / the same shal he do, and greater workes then these shall he do/because I go vnto my father , & what souer ye aske in my name, that wyll I do .

C The Vyssle on the inuycyon of the Crosse the v. Cha-

pter to the Galathi-

ans. B.

B Rethþe I haue truste to-
warde you in God : that
ye wyl be none other wyse mi-
ded. He þ troubleth you shall

in Englyshe. **F**o. llii.

beare his iudgement, what so euer he be , bretheren yf I yet preache Circuſcion, why do I then yet suffre persecucion, for then had the offence whiche þ crosse gueþ ceased. I wold to god they were sondred from you , whiche trouble you / as many as desye with outward aperaunce to please carnally, they constraine you to be circumcysed , onely because they wolde nat suffre persecucion with the Crosse of Christ/ for they them selues whiche are circumcised kepe nat the lawe but desye to haue you circumcised that they myght reioyce in your fleshe . God forbyd þ I shulde reioyce , but in the crosse of our lord Jel^o Christ wherby the wold is crucified as touching me, and I as concerninge the wold.

C The Gospel on the Inuycyon of the Crosse, the. lliij.

Cha. of Johan. A.

T Here was a man of the Pharyses named Nicodemus a ruler among the Jewes, he came to Jel^o by night and sayde vnto hym. Myster we knowe that thou arte

O. J. a teſt

The Pystles & Gospels.
a teacher, which is come from
god, for no man could do such
miracles as thou doest, except
god were with him. Jesus an-
swered and sayde unto hym.
Verely verely I say unto the,
except a man be borne a newe
he can nat se the kyngdome of
god. Nicodemus sayde unto
him, howe can a man be borne
when he is olde, can he entre
into his mothers body and be
borne agayne? Jesus answ-
ered. Verely verely I say unto
the, excepte that a man be bor-
ne of water, and of the spirite
he can nat entre in to the king-
dome of god. That whiche is
borne of the flesche is flesche, &
that whiche is borne of the spi-
rite, is spryte. Veruaple nat
that I sayde to the, ye must be
borne a newe. The wide blow-
eth where he lyfeth, and thou
hearest his sounde, but þ canst
nat tel whense he cometh and
whither he goeth. So is every
man that is borne of the spi-
rite. Nicodemus answered and
sayd unto him. Howe ca these
thynges be? Jesus answered
and sayd unto him. Art thou
a magister in Israel, & knowe-

in Englyshe.
est nat these thynges? Verely
verely I saye unto the / we
speake that we knowe / and te
styfye that we haue sene, and
ye receyue nat our wytnes, þ
I haue tolde you earthly thin-
ges / and ye haue nat beleued
how shulde ye beleue if I shal
tell you of heuenly thynges?
And no man hath ascended vp
to heuen, but he þ came downe
from heuen, that is to saye
the sonne of man, whiche is in
heuen. And as Moses lyfted
þp the Serpent in wyldernes
euern so muste the sonne of man
be lyfted þp, that no man whi-
che beleueth in hym perisshe /
but haue eternall lyfe.

C The Pystle on þ Natiui. of

S. Johs Baptis. Claye.

Thus sayeth the Lorde.
Herken ye Iles unto
me, and gyue hede ye people
that are afarre the lord called
me out of the wombe / and
made menyon of my name /
when I was in my mothers
bowels, and he made my mou
the lyke a sherpe swerde. In
the shadowe he led me with his
hande, and he made me as an
excellent arow, and hid in his
guyuer,

The Psalms & Gospels.

quyuer, and he sayde vnto me thou art my seruaunte, O Israe, in whome I wyl be glorified: and I sayde. I labour in dayne & spende my strength so; nought and vnyprofytably howbeit my cause I commpt to the lord, and my trauayle vnto my god, and nowe sayth the lord that foyned me in the wombe to be seruaute, and to turne Jacob vnto hi, beholde I haue made the a lyght, that thou shuldest be saluacion vnto the ende of the worlde kyn ges shall se / and rulers shall stande vp, and shall worshyp, because of the lord, whiche is saythfull and the holy

of IsraeI hathe
chosen the.

C The Gospel on the Natiuite of Saynte Iohn the Baptiste. The fyfth chapter of Luke. f.

E Lizabethes tyme was come þ she shulde be delynered and she brought forth a sone & her neyghbours, & her cosyns herde tel how the lord had shewed greate mercy vpon her, they reioysed w her. And it so fountuned þ eyght dayes they

in Englyshe. **fo. lxxxij.**

came to circumcise the chyld, and called his name Zachary after the name of his father, & his mother answered and sayd nat so, but he shall be called Iohan. And they sayde vnto her. There is none of thy kyn þ is named with this name, & they made signes to his father howe he wolde haue hym called, and he asked for wrytyng tables and wrote sayenge, his name is Iohn. And they mercuayled al & his mouth was opened immediatly, & his tong and he spake laudynge god, & feare came on al them þ dwelt nye, and al these thinges were noysed abrode throughout al the hilly countrey of Iewry, & al they that herde them, layde them vp in theyr hert, sayeng what maner chylde shal this be, and the hande of god was with hym, and his father Zacharias was fylled with the holy ghost, & prophesped sayenge. Blessed be the Lord of Israell, for he hath vyslyted & redemed his people.

C The Psalme on S. Peter and Paules day. **The. xii.**

D.ij. Cha-

The **P**ystles & **G**ospels.
Chapiter of the **A**ctes of the
Apostles. **A.**

In that tyme Herode the kynge layde handes on certayne of the congregacyon to bere them / he kylled James the brother of Iohan / with a swerde, and because he sawe þt pleased the Jewes he proceded further, and toke Peter also. Then were the daies of the swete bread, and when he had caught him, he put him in pypson, and delyueryd him to. iiiij quaternions of souldiours to be kepre, entydnyng after Easter to bryng him forth to the people. Then was Peter kept in pypson, but pypson was made without ceasynge of the Congregacyon vnto god for him, when Herode wolde haue brought him out vnto the people, the same nyght slept Peter betwene two souldyours, bounde with two chaynes, & the kepers before þt doze kepte the pypson, and beholde the angell of the lord was there presente, and lyght shined in the Lodge, and smote Peter on the syde, and styrred him vp sayenge. Arise vp quycly /

in Englyshe.
and the chaynes fell of frome his handes, & the angel sayde vnto him/ gyde thy selfe, and bynde on thy sandalles / and so he dyd and he sayde vnto hym cast on thy mantel about the, and folowe me, & he came and folowed hym, and wiste nat that it was trueth whiche was done by the Angell / but thought he had sene a vysion wher they were past the fyfthe and the seconde watche / they came vnto the Irongate that ledeth vnto the cytē, whiche opened to them by hys owne accord. And they wente out / and passed thorowe one strete and by and by the Angell departed from hym. And when Peter came to hiselue, he sayd nowe I knowe of a certeyne þt the lord hath sente his angel and hathe delyuuered me from the hand of Herode, and from al the waytynge for of the people of the Jewes.

Chapter of the **G**ospel vpon **S.** Peter and Paules day, the. xvi. cha-

piter of Mathewe. **C.**

When Iesus came into þt costes of the cytē which is called Cesarea Philippay / he al

The Pystles & Gospels

he asked his discipiles layeng
whome do men say that I the
sone of man am? They sayde,
some say that thou arte John
Baptiste, some Elias, some
Ieremias, or one of the Pro-
phetes. He sayde vnto them /
but whome say ye that I am.
Symon Peter answered and
sayde. Thou arte Christe the
sonne of the Iuyng God .
And Jesus answered & sayde
vnto hym . Happy arte thou
Symon the sone of Jonas, for
fleshe and bloude hath nat o-
pened vnto the that / but my
father which is in heuen. And
I say also vnto the that thou
arte Peter: and vpon this roc-
ke I wyl buylde my Congre-
gacion/and the gates of hell,
shall nat p̄euayle agaynst it,
and I wyl gyue vnto the, the
keyes of the kyngdome of he-
uen, and what soeuer thou bin-
deste vpon earth, shalbe boun-
de in heuen, and what so euer
thou lowlest on earthe/shalbe
lowled in heuen.

C The Pystle on the comme-
moracion of S. Paule the
seconde Chapt. to the
Galathians. B.

In Englyshe. fo. lb.

I Certyfie you brethren, that
the Gospel whiche was pre-
ched of me, was nat after the
maner of men, neyther recey-
ued I it of man, neyther was
I taught it, but receiued it by
reuelacion of Jesus Christe
ye haue herde of my conuersa-
cyon in tymes past in the Je-
wes wayes, how that beyonde
measure I persecuted the con-
gregacyon of God, and spoy-
led it, and p̄euayled in the Je-
wes lawe / aboue many of my
companions, whiche were of
myne owne nacyon, and was
as muche moze feruent mayn-
tener of the tradycyons of the
elders, but whē it pleased god
whiche seperated me from my
mothers wōbe, and called me
by his grace, for to declare his
sonne by me that I shulde pre-
che hym amouge the hethen /
immediatly I commened nat
of the mater with fleshe, and
blode, neyther returned to Je-
rusalem to them whiche were
Apostles before me / but went
my wayes into Arabia, and
came agayne vnto Damasco
The after. iiij. yere I returned
to Jerusalem to se Peter, and

D. iij. abode

Ch. **T**he Psylls & Gospels
abode with hi. xv. dayes none
other of the Apostles sawe I,
saue James the Lordes brother,
the thinges which I wri-
te beholde, god knoweth I wri-
te nat. After þ I wente into þ co-
ties of Siria and Cilicia, and
was vñknowen as touchyng
my person vnto the congrega-
cyons of Jewry whiche were
in Christe but they herde one-
ly that he whiche persecuted
vs in tyme past, nowe prea-
cheth the fayth, whiche before
he destroyed, and they gloz-
zyed god on my behalfe.

Ch. **T**he Gospell on the Come-
moration of saynt Paule.

Ch. **T**he xir. Chapitcl of
Mathewe. **D.**

PETE R sayd vnto Jesus
þ beholde we haue forlaken
ac. ye shall fynde this Gospel
on the conuersyon of Saynt
Paule. folio. I.

Ch. **T**he Psyll on the visita-
cyon of our Lady. Cantic. ii.
I am the floure of the feld, &
þ lylles of the vales. As þ
lylle amoung the thornes, so
is my loue among the dough-
ters: As the Appletre among
the trees of the wode, so is my

Th. **T**he Englyshe.
beloued among the sonnes. In
his shadwe was my despye to
syte, for his frupie was swete
to my mouth. He brought me
vnto his wyne seller, and his
behauer to me warde was lo-
uclly. beholde my beloued said
to me: vp and haste my loue,
my doue my beauteul & come
for nowe is wynter gone, and
rayne departed and past, the
floures appere in our countre
and the tyme is come to cutte
þ vynes. The voyce of þ Tur-
tyl doue is heede in our lande
the sygge tree hath broughte
forth her fygges, and the wyne
blossomes gyue a sauour vpon
hast my loue, my doue in þ ho-
les of the rocke, & secrete pla-
ces of the wall, shewe me thy
face and let me here thy voice
for thy voice is swete, and thy
fallyon beautifull.

Ch. **T**he Gospell on the visita-
cyon of our Ladye. The
fyfth cha. of Luke. **D.**

Mary arose in those dayes
and wente in to þ moun-
taines vpon haste into a Cyte
of Jewry, and entred in to the
hous of Zachary, and saluted
Elizabeth, & it fortuned as Eli-
zabeth

The Bybles & Gospels
yberth herde the salutacion of
Mary, þ babe þponge in her
bely, & Elyz aberth was sylled
with the holy ghost, & cried w
a loude voyce, and sayde Wels
set arte thou amonge women
and blessed is the fruite of thy
wombe: & whense happeneth
this to me, þ the mother of my
lorde shuld come to me. Lo as
sone as þ voyce of this saluta-
tion sounded in myne eares, þ
babe lept in my bely for ioy, &
blissed arte thou that beleuest
for those thynges shal be per-
foumed whiche were tolde þ
from þ lorde. And Mary said
My soule magnifieth þ lorde,
and my spyppte reiopleseth in
God my sauoyour.

**C The Bystle on Relyke Sō-
daye. Eccle. xliii.**

These are the men of mer-
cy, whose ryghteousnes
are nat forgotten. Goodnesse
abyde with the seede of them:
they, knyffolke, are an holy en-
heritaunce, and they, sede hath
stande in witnesses, and the so-
nes of the abyde unto þ worl-
des ende for them, the genera-
cyon of them, and the glory of
them shal nat be left, they, bo-

In Englyshe. fo. lvt.
dyes are buryed in peace, and
they, names shall lyue in the
worldes, al people shal tel the
wysdome of them, and all the
congregation of sayntes shal
sheve the laude of them.

**C The Gospel on Relyke Sō-
daye. The. v. Chapter
of Mathewe. I.**

Whe Jesus sawe the peo-
ple he wet vp into a meū
tayne and when he was set þ
disciples came unto him, and
he openeth þ mouth & caught
them sayenge. Blessed are the
poore in spyppte. For they, is
the kyngdome of heuen. Blyss-
ed are they, þ moone, for they
shalbe comforted. Blessed are
the meke, for they shal inherite
þ erth. Blessed are they which
hongre and thurst for ryghtu-
ousnes, for they shalbe sylled.
Blessed are the mercyfull, for
they shal optaine mercy. Blyss-
ed are þ pure in hert, for they
shal se god. Blessed are þ ma-
teyners of peace, for they shal
be called the chyldren of god.
Blessed are they which suffre
persecucion for ryghtuousnes
sake, for they, is þ kingdome
of heuen. Blessed are ye when

men

The Pystles & Gospels.

men shal reule you, and perse-
cute you, and shall fasilie saye
al maner of evyl sayenges a-
gaynst you, for my sake. Re-
joyce and be glad for greate
is your rewarde in heuen.

C The Pystle on saynt Ma- garetes daye.

Lord my god thou hast
exaltered my habytacyon
vpon the earthe, and I haue
prayed for deathe to come. I
haue called the lord, þ father
of my lord, that he forsake me
nat in the daye of my tribula-
cion. And in þ tyme of þroude
men without helpe, I shall
laude thy name dylygently, &
shall prayse it in confessyon, &
my prayer is herde thou hast
delyuered me from perdycion
and fro a wycked tyme. Ther-
fore O lord my God, I shall
confesse and gyue laude vnto
thy name.

C The Gospell on S. Mar- garetes day. The. xiii. Cha- piter of Mathewe. G.

Iesus sayde vnto his discy-
ples. The kyngdome of he-
uen is lyke vnto treasure
hyd in the felde, the whiche a
man founde and hyd it / and

in Englyshe.
for toye therof, goeth and sel-
leth all that he hathe, and by-
eth that felde. Agayne þ king-
dome of heuen is lyke vnto a
Marchaunte sekyng after
good peerles, whiche when he
had founde one precious per-
le, wente and tolde all that he
had and bought it. Agayne þ
kyngdome of heauen is lyke
vnto a Net caste in to the see /
that gathereth of all kyndes
of fysshes whiche when it is
full, men drawe to lande, and
lyt and gathereth the good in
to theyȝ vesseles and caste the
bad awaie. So shal it be at the
ende of the worlde. The An-
gels shall come and seuer the
bad from the good, and shall
caste them into a furneyre of
fyre / there shalbe waplynge /
and gnashyng of teeth. Je-
sus sayde vnto them, haue ye
understanding all these thyng-
es they sayd ye lyȝ. The said
he vnto them, therfore every
scribe whiche is taught vnto
the kyngdome, is lyke an hou-
sholder, whiche byngeth forth
out of his treasure thynghs bo-
the newe and olde.

C The Pystle on Mary Mag- daleyn

The Pystles & Gospels
daylyen daye Proverbi. xxxi.

A Woman of power & ve
ryte yf a man could fynde
the value of her were farre a-
bove perles. The herte of her
husbande trusteth in her, that
he nedeth nat spoyles. She re-
dereth him good and nat euil
all the dayes of her lyfe. She
sought wolle and flaxe, & dyd
as her handes serued her. She
is lyke a Marchaunte shyp
þþingeth her vytayles from
far. She ryseth yer daye, and
giueth meate to her houshold
and fode to her maydes. She
considered a groudē & bought
it, and of the fruyte of her han-
des plāted a vyne. She gyde
her lopnes with strength, and
couraged her armes. She per-
ceiued that her huswyfry was
profytale, and therfore dyd
nat put out her cādel by night.
She set her fingers to the spē-
del, and her handes caughte
holde on the dystaffe. She o-
peneth her hande to the poze,
stretched out her handes to þ
nedye. She feared nat leaste
the colde of snowe shuld hurt
her house, for al her houshold
were double clothed. She ma-

in Englyshe. fo. lvi.
de her gay ornamētes of byce,
and purple was her apparel.
Her husbande was had in ho-
noure in the gates, as he sate
with the elders of the lande.
She made lynnē and solde
it, and delyuered a gyrdle to
the marchaunt. Strength and
glory were her raymente, and
she laughēd in the latter day-
es. She opened her mouthe
with wylisme and the law of
ryghteousnes was on her tōg.
She had an eye to her house-
holde and eate nat bēade yde-
ly. Her chyldē arose and bles-
sed her, and her husbande com-
med her. Many doughters
haue done excellētly but thou
haste passed them all. Fauour
is a deceyuable thyngē, and
beaute is vanite, but a womā
that feareth God, she shall be
praysed. Gyue her of þ fruyte
of her handes, and let her wo-
kes prayse her in the gates.

* The Gospel on Mary mag-
daleyns day. The. vii. chap-
ter of Luke. C.

B e of the Pharyses dr̄
red Jesuſ that he wold
eate with him, and he came in
to the Pharyses house, & sat

P. J. downe

The Pystles & Gospels.

downe to meate. And beholde a woman in that cyte/whiche was a synner as lone as she knewe that Jesus sat at meate in the Pharyles house she broughte an Alabaster Vore of Oyntmente / and she stode at hys fete behynde hym wepyng and began to washe his fete with teares, & dyd wype them with the heares of her heade, and kyssed his fete, and anoynted the with Oyntment. When the Pharyle whiche had hi to his house sawe that he spake within him selfe sayenge: if this man were a Prophete, he wolde surelye haue knownen who and what maner woman this is, which touched hym, for she is a synner. And Jesus answered & sayde Vnto him. Symō I haue som what to saye vnto the, and he sayde: Mayster say on. There was a certayne lender whiche had two detters, þ one ought stue hōdzhēt pens, and the other syftry. When they had no thynge to pay, he forgaue the borthe. Whiche of them tel me wyl loue hym moste? Symō answered and said, I suppose

in Englышe.

that he to whome he forgaue moste/and he sayde vnto him Thou hast truly iudged. And he turned to the woman / and sayd vnto Symō. Seest thou this woman, I entred into thy house/and thou gauest me ro water to my fete: but she haib washēt my fete with teares, & wyped them with the heare of her heede. Thou gauest me no kyssle: but she sence the tyme I came in hath nat ceased to kis se my fete. My heede with oyle thou dyddest nat anoynt, and she hath anoynted my fete w oyntmente. Wherfoze I saye vnto the many synnes are forgyuen her / because she loued muche. To whom lesse is forgyuē/the same doth lesse loue And he sayd vnto her, thy synnes are forgyuē the. And they that sat at meate with him, began to say within them selues Who is this which forgiueth euē synnes, and he sayde to þ womā. Thy sayth hath saued the, go in peace.

C The Pystle on S. James
daye the Apostle. The. ii.
chapiter to the Ephē-
syans, D.

Byethen

The Pystles & Gospels.

Bethren nowe ye are no moze straungers and fozeners: but cytessens with þ sain tes, and of þ hou Holde of god and are bylte vpon the fouda cyon of the Apostles, and propheth, Jesus Christ beynge þ heed corner ston, in whom e uery buyldynge coupled togy ther / growethe vnto an holy temple in the lord, in whom ye also are buylte togyther and made an habitacyon for God in the spyyte.

C The Gospel on S. James daye the Apostle. The. xx. chapter of Mathewe. C.

THere came to Jesus the mother of Zebedes chyl dren with her sones, worshyp ping hym, and desyrryng a cer tayne thyng of hym, he saide vnto her, what wilt thou haue he sayde vnto hym. Graunte that these my two sones, may syt one on the right hand, and the other on thy lefte hande, in thy kyngdome. Jesus an swered and sayde / ye wotte nat what ye aske. Are ye able to dynke of the cup that I shall dynke of: and to be baptysed w the baptyme that I shall be

in Englyshe. fo. lviij.

baptysed w? They answered to him. That we are. He sayde vnto the, ye shal dynke of my cup, and shalbe baptised with þ baptyme that I shall be baptysed with, but to sytte on my ryght hande / and on my lefte hande, is nat myne to gyue but to them for whom it is prepa red of my father.

C The Pystle on saynte An nes daye.

A Womā of power & very te. ac. Ye shall fynde this Pystle on saynt Mary Mag daley daye. folio. lviij.

C The Gospel on S. Annes daye. The fyfth chapter of Mathewe. A.

THis is the boke of the ge neraciō. ac. Ye shal fynde this gospel on the Concepcyō of our lady. folio. xlviij.

C The Pystle on S. Peters day ad vincula. The. xii. cha. of the Actes of þ Apostles. C.

W Hē Peter came out of prisō, he came to the house of Mary þ mother of one John whiche was called Marke / where many were gathered togither in prayer / as Peter knocked

p. ii. at the

The Pystles & Gospels.

at the entrey doze, a damosell came forthe to herken named Rhoda, and when she knewe Peters boyce, she opened nat the entre for gladnes, but rāne in / and tolde howe Peter stode before the entrey / and they sayde unto her, thou arte mad, and she boze the downe/ that it was euens so. The saide they, it is his angel Peter con tynued knockyng, whan they had opened the doze, and saw hi they were astonyed, he beckeneth unto the with the han de to holde theyz peace / and tolde them by what meanes the Lorde brought him out of pnyson.

Chapter. vii. The Gospel on S. Peters day ad vincula. The. xviij. cha of Mathewe. B.

When Iesus came into the costes. &c. Ye shall fynde this Gospel on S. Peter and Paules daye. Folio. lb.

Chapter. viii. The Pystle on the Trāssi guracion of our Lorde, the. ii.

Pystle of Peter and the fyfte chapiter. D.

Most dere beloued brethre we folowed nat decey uable fables when we opened

In Englyshe.

vnto you the power, and com myng of our lorde Jesu Christ but with our eyes we saw his maiestye. Cuen then verely / when he receyued of God the father honour and glori, and whan there came suche a vo ice to him from that excellente gloriye. This is my dere beloued sōne, in whome I haue de lyte, heare hym this voyce we herde whan it came frome he uen, beyng with hym in the holy Mounte, we haue also a ryght sure woyde of prophesye wherunto if we take hede, as vnto a light that shyneth in a darke place, ye do well vntyll the day dawne & the day starre arysse in your hertes.

Chapter. viii. The Gospel on the Trāssi guracion of our lorde, p. xvij. cha. of Mathewe. A.

Iesus toke Peter and Ia mes, & John his brother & brought them vp in to an hye Mountayne oute of the waye and was translygured before them and hys face dyd shyne as the sōne, and his clo thes were as white as þ light And beholde there appered vnto them Moses and Heli as, tal-

The Pystles & Gospels.

as, talkynge with him. Then answered Peter and sayde to Jesus. Mayster here is good beyng for vs, yf thou wylte / let vs make here. iiiij. tabernacles / one for the / and one for Moyses / and one for Elias Whyle he yet spake / beholde a bryghte cloude shadowed them, and beholde there came a voyce out of the cloude and sayde. This is my dere sonne, in whome I delypte / here hym And whan the dyscyples herde that they fell flatte on theyz faces / and were sore affrayde And Jesus came and touched them and sayde arysle and be nat affrayde. Then lyfted they vp theyze eyes and sawe no man but Jesus only. And as they came downe from the Mountayne. Jesus charged them sayeng / se that ye shewe the Wylyon to no man till the sonne of man be rysen againe from deathe.

C The Pystle in the fest of the name of Jesus. The. iiiij.

chapiter of the Actes
of the Apostles. I.

Peter ful of the holy ghost
saide. Ye rulers of the peo-

in Englyshe. **fo. ix.**

ple and elders of Israel, if we this daye be examyned of the good dede done to the sycke man / by what meanes he is made hole, be it knownen vnto you al, and to al the people of Israel that in the name of Jesus Christe of Nazareth, whō ye cruyfyed, and whom God raysed from deth againe, this man standeth here presente before you whole, this is the stone caste abyde of you buylers which is set in the cheife place of the corner, neyther is there saluacyon in any other, no yet also is there any other name gyuen to men wherein we muste be sauied.

C The Gospel in the feast of the name of Jesus. The
fyfte chapiter of
Mathewe. **C.**

T hangel of god appered to Iosephe in sleepe sayenge. Joseph the sōne of Dauid, fere nat to take vnto the Mary thy wyfe, for that whi che is conceyued in her, is of the holy Ghoste. She shall bryng forth a sonne, and thou shalte cal his name Jesus, for he shall sauie his people from
P. iiiij. theyz

The Pystles & Gospels: theyz sinnes. Al this was done to fulfyl that whiche was spoken of our lozde by the prophe te sayenge. Beholde a mayde shalbe with chylde / and shall bringe forth a sonne, and they shall call his name Emanuel, whiche is by interpretacion, god with vs.

C The Pystle on saynt Lau- rence day, the ii. Pystle to the Corynthias. The ix. chapt. **V.**

Bethzen, he whiche soweth the lytel, shal recepe tytel and he that soweth plenteously shall recepe plenteously / and let euery man do accordynge as he hathe purposed in his herte, nat grudgyngely, or of necessytye, for god loueth a che refull gyuer. God is able to make you ryche in all grace / that ye in al thynges hauyng sufficient vnto the bter most may be ryche vnto all maner good wrokkes, as it is wrytten. He hathe sparsed abzode, and hathe gyuen to the poze hys ryghteousnes remayneth for ever. He that fideleth the lower sede shal myster breade for fode, and shal multiply your

in Englyshe.
sede / and encrease the fruytes
of your ryghteousnes.

C The Gospel on saynt Lau- rence daye. The xi. cha- piter of Iohfi. **D.**

I Iesus sayde vnto his disci- ples. Verely verely / I say vnto you, excepte the wheate corne fal into the ground and dye, it bydeth alone / yf it dye it bryngeth forth muche fruy- te. He that loueth his lyfe shal destroy it, and he that hatethe his lyfe in this wold / shall kepe it vnto the lyfe eternall yf any man mynister vnto me let hym folowe me, and where I am, there shall also my my- nister be, and yf any man my- nister vnto me / hym wyl my father honoure whiche is in heuen.

C The Pystle on the Assump-
cion of our Lady. Ec-
clesi. xxiiii.

I N al those thingis I sought teste: and in some mannes enheritaunce wolde haue dwelt. The the creatour of al thinge commaunded and sayde vnto me: and he that created me dyd sette my Tabernacle at teste / and sayde vnto me .

D well

The Pystles & Gospels

Dwel in Jacob, & haue thyne
enheritaunce in Istaell, and
rote thy selfe amonge myne e-
lecte. From the begynnyng /
and before the worlde was I
created / and vnto the worlde
to come wyl I nat cease: and
before hym haue I mynystred
in the holy habytacion and so
in Syon was I settled, and in
the holy cyte likewise I rested
and in Ierusalem was my po-
wer. And I roted my selfe in
an honourable people, which
are the Lordes parte, and he
theyz inheritaunce, & amouge
the multitude of Sayntes I
helde me fast. As A Cedar tre
was I lyfte vp in Lybanon /
and as a Cypres tre in mount
Hermon. As a Palme tre was
I exalted in Cades / and as
Rose plantes in Jerico. As a
beautyfull Olyue tree in the
feldes and as a Playntayne
tree was I exalted vpon the
waters. In the stretz. I gaue
an odoure as Synamon and
Balme that smellethe well /
and gaue an odoure of swete-
nes as perfecte Myrtle.

The Gospel on the Assump-

in Englyshe. fo. lx.
cyon of our Lady. The. x. cha-
piter of Luke. G.

Jesus entred into a certaine
Castle. And a certayne wo-
man named Martha, recey-
ued him into her house: And
this woman had a lyster cal-
led Mary: whiche satte at Je-
sus fete, and herde Jesus prea-
ching. Martha was combed
aboute muche seruyng: and
stode and said: Mayster doest
thou nat care: that my lyster
hath left me to minister alone,
byd her therfore that she hel-
pe me. And Jesus answered
and sayde vnto her: Martha Martha. Thou carest and
art troubl(ed) about many thi-
ngs, verely one is nedeful. Ma-
ry hath chosen the beste parte
whiche shall nat be taken a-
waye frome her.

CThe Pystle on S. Bartyl
mewes daye. The. ii. chapter
to þ Ephesians. D.

Now ye are no more straü-
gers. &c. ye shal find this
Pystle on S. James day the
Apostle. folio. lviij

CThe Gospel on S. Bartyl
mewes day. The. xxiij.
chap. of Luke. C.

There

The Pystles & Gospels.

THere was a stryfe amōg the dyscyples of Jesus/ whiche of them shulde be taken for the greateſte / and he ſayde vnto them , the kynges of the Gentylles raygne ouer them and they that beare rule ouer them / are called gracyous lordes, but ye ſhall nat be ſo / but he that is greateſte amōnge you ſhal be as the yon gest/ and he that is chiefe ſhal be as the mynystre / for whe- ther is greater / he that ſyt- teth at meate : or he that ſer- ueth : is nat he that ſytteſt at meate : And I am amōnge you as he that mynystreth / ye are they whiche haue bydden with me in my temptacyons / and I appoynte vnto you a kingdome, as my father hath apoynted to me that ye maye eate and drynk at my table in my kyngedome/ and ſytle on ſeates / and iudge the twelue tribes of Israel .

The Pystle on the Deco- lacion of S. Johan

Prouerbi . x.

THe lokinge after of iuste men is gladnes: and the hope of wycked men ſhall pe-

In Englyſhe.

ryſſhe . The ſtrength of a ſim- ple man is the wayes of the lo- de, and feare to the that work euyl . The iuste man ſhall nat be moued for euer , and wy- cked men ſhal nat dwelle vpon the earthe . The mouthe of a iuste man bringeth forth wyl- dome / and the tonge of euyll men ſhall periyſſhe . The lyp- pes of a iuste man: conſidereth pleſaunte thynges / and the mouthe of wycked men , fro- warde thynges . The ſymply- cyte of iuste men ſhall dyxecte them and the ſupplantacyon of euyll men ſhall deſtroye them . The ryghteouſnes of ryghteouſe men ſhall delyuer them, and the wicked men ſhal be taken in theyz awaites . The iuste man is delyuered from heuynes / and the wycked man ſhal be taken for him . A dyſſymyler deceyueth his frende with the mouthe / and the iuste men ſhall be delyuered with ſcience . A cytye ſhal be exalted in the goodes of iu- ſte men: and laude ſhall be in the loſſe of wycked men , A cy- tye ſhal be exalted in the blyſſe ſyngē of iuste men .

CThe

The Pystles & Gospels.

C The Gospel on the decolation of saynt Johan. The vi. cha. of Marke C.

H Erode the Kynge hym selfe sente forthand toke Johan and bounde hym, and caste hym in pnyson, for Herodias sake / whyche was hys brother Phillyppes wyfe. for he had maried her. John said vnto Herode. It is nat lauful for the to haue thy brothres wyfe. Herodias laid wayt for him, & wolde haue killed him but she could nat, for Herode feared Johan knoweing that he was a iuste man, & an holy, & gaue him reverence & when he herde him, he dyd many thinges & herde him gladly. And when conuenyente daye was come. Herode on his birth day made a supper to the Lordes, Capteynes, and cheife estates of Galile. And þ daughter of the same Herodias, came in, & daunsed, and pleased Herode, and them that sat at bourde also. Then the kyng sayde vnto the mayden, aske of me what thou wylte, and I wyl gyue it the, and he sware vnto her. What soever thou shalt alke

in Englyshe **fo. lxi.**

of me / I wyl gyue it the, euen vnto the one half of my kyng dome. And she wente forthe: and said to her mother. What shal I axe and she sayd John Baptistes head. And she came in strayte waye with haste vnto the Kynge and asked sayenge / I wyl that thou gyuest me by and by in a dylshe / the head of Johan Baptyst. And the kynge was sorwe. Yet for his othes sake, and for theyr sakes whiche satte at supper also, he wolde nat put her besyde her purpose. And immedately the kyng sent þ Hange ma, and comaundered his heed to be brought in, and he went and beheded him in the vryson & brought his heed in a dylshe and gaue it to the mayde, and the mayden gaue it to her mother. When his disciples herd of it, they came & toke vp hys body, and put it in a tombe.

C The Pystle on the Natiuite of our Lady.

A So I byne so brought I forth a. &c. ye shal fynde this Pystle in the Concepcion of our Lady. folio. xlviij.

N. s. **The**

The Pystles & Gospels.

C The Gospell on the Natiuite of our Ladye. The fyfste Cha. of Mathewe. A.

T His is the boke of the generation of Jesus. &c. ye shal fynde this Gospel on the Concepcyon of our Ladye. Folio. xlviij.

C The Pystle on the Exaltacion of the Crosse the. v. cha. to the Galathyans. V.

J Haue trust towarde you in god. &c. Ye shall fynde this Pystle on the Inuencion of the Crosse. Jo. liii.

C The Gospell on the exaltacion of the Crosse the. xij. Chap. of Johan. E.

I Esus layde vnto the people of the Jewes, nowe is the iudgement of this woldē now shal the p̄zirce of this woldē be caste out. And I (ysk) were lyft vp from the erth) It p̄ll d̄zawe all men vnto me. This layd Esus sp̄gnyfieng what deaþ he shuld dye. The people answered him. We haue herde of þ lawe that Christ bydeth euer. And howe sayest thou then that the sōne of mā must be lyfted vp. Who is that sonne of man. Esus layd vñ

In Englyshe.

to tb̄ yet a lytell whyle is the lyght w̄ you: walke whyle ye haue light lest þ darknes com on you. He þ walkeith in þ darke woteth nat whither he goeth. But whyle ye haue light, beleue on the lyght þ ye maye be the chyldren of lyght.

C The Pystle on saynt Mathewes day the Apostle.

T He similitude of þ faces of the fourte beastes. The face of a mā, and the face of a Lyon, on the ryght hande of þ fourte of the. And the face of an Egle aboue them fourte And theyz faces / and theyze wiges stretched out aboue an hye. Eche had two wynges coupled to gyther, and two þ coueted theyz bodyes, & they wente al straþe forward, and whyther they had luste to go/ thither they went, and turned nat backe agarne in their goyng. And the symilitude of þ beastes, & the fassyon of them was as burnyng coles of fyre and as fyre brāndes, walking betwene the beastes, & the fire dryd shyne, and out of the fyre procedid lyghtnyng, and the beastes ranne and returned af

The **P**ystles & **G**ospels
ter the fassyon of lyghtninge.
C The **G**ospel on **saynt Ma**
thewes daye the **A**ppostle,

C The **ix.** **C**hapter of
Mathewe. **v.**

When Jesus wente
forth, he sawe a man
syt receyuyng of a
custome named **M**athewe, &
sayde to him. **F**olowe me, and
he arose and folowed hym.
And it came to passe, that Je-
sus sate at meate in the house
beholde many **P**ublicanes &
synners came and sate downe
also with Jesus and his dys-
cyples. **W**hen the **P**haryses
had perceyued that, they sayd
to his disciplynes. **W**hy eatethe
your master with **P**ublicanes
& synners? **W**hen Jesus
herde that, he sayd to the, **C**he
whole nedt nat the **P**hysician
but they that are sycke. **G**o &
lerne, what that meaueth? **I** haue
pleasure in mercy, & nat
in offertyng, for I am nat co-
me to call the ryghtwysse, but
the synners to repentaunce.

C The **P**ystle on **saynt Myg**
hels day. **C** The **fyrete** **C**hap.
of the **R**euelacyon of
saynt Joha. **ii.**

in Englyshe. **fo. lxi.**

I **E**esus sent & shewed by his
Angel unto his seruaunte
Johu, whiche boxe recorde
of the worde of god, and of the
testimonye of Jesus Christe,
and of al thinges that he saw
Happy is he that hereth and
readeth the wordes of the pro-
phesly, and kepe those thinges
whiche are wrytten there in /
for the tyme is at hande. **J**ohu
to the. **vij.** **c**ōgregacyons in **A**
sia. **G**race be with you & peace
from him whiche is, & whiche
was, and þ whiche is to come
and frome the. **vij.** **s**pirites /
whiche are presente before his
trone, and from Jesus Christ
whiche is a faythful wytnesse
and fyrest begotte of the deed,
& lord ouer the kinges of þ erth
unto hym that loued vs, and
wasshed vs from our synnes:
in his owne bloude.

C The **G**ospel on **saynt Myg**
hels daye the. **xviii.** **C**hap.
of **M**athewe. **ii.**

The dysciples came unto
Jesus sayeng. who is þ
... gretest in the kyngdome
of heue? Jesus called a chylde
unto hi, & set him in þ middes
of the & said veleri I say unto
vii. you

The Byssles & Gospels.

you except ye turne & become
as children, ye cannat entre
into the kyngdome of heuen.
Who soeuer therfore shal sub-
myrte hym selfe as this chylde
he is the greatest in the king-
dome of heuen. And who so e-
uer receyveth suche a Chylde
in my name, receiueth me, but
who so euer offerte one of these
lytel ones, whiche beleueth in
me, it were better for him that
a Mylstone were hanged a-
boute his necke, and that he
were drowned in the depth of
the see, Wo be unto the wozld
because of offences, howbeit
it can nat be auoyded neuer-
thelesse wo be to the man by
whome the offence commeth.
Wherfore if thy hande or thy
fote gyueth v̄ an occasyon of e-
uyll, cut hym of, and cast hym
frō v̄ it is better for the to en-
tre into lyfe halte or mayntyned,
rather than thou shuldest ha-
uyng two handes/or two fete
be caste in to the euerlastynge
fyre. And if also thyne eye of-
fende the, plucke him out and
cast hym from the. It is better
for the to entre in to lyfe with
one eye, then haung two eies

In Englyshe.

to be caste in to the Hell fyre.
He that ye despyle nat one of
these lytell ones. For I saye
vnto you/that in heuen they
angels, beholde the face of my
father which is in heuen.

C The Pystle on the Trans-
lacyou of Saynte Edward
the kyng and Con-
fessoure.

T he iuste man wyll gyue
his herte and watche in
the morninge to the lord whi-
che made hym, and wyl praye
in the syght of the most hyest.
He wyll open his mouthe in
prayer, and wyll praye for his
synnes. And if the great lord
wyll, he wyl fulfyll hym with
the spyypte of vnderstandingyng
and he wyll shewe forth the e-
loquence of hys wylsdomie of
swete shoures, and wyl know-
ledge to the lord in prayer, &
he wyll dycerte his counsayle
and discipline, and wyll haue
counsell in secrete thynges, &
he shall speke openly, the dys-
ciplyne of his doctrine & shall
glosy in the Testament of the
lord. Many men shal prayse
his wylsdomie, and it shall nat
be done away vnto the wozld-

des

The P̄istles & Ḡospels.

des ende. his remembraunce
shall nat go away, and his na-
me shalbe requyred from ge-
neracion into generacion.

¶ The Ḡospel on the Cr̄aſſa-
tion of Haynte Edwaiſe the
kunge and confessoure þ
xi. cha. of Luke, E.

I Esus layde vnto his dis-
ples. No man lyghteth a
candel, and putteth it in a p̄e
up place, neyther vnder a bus-
chel but on a candelstyke that
they that come i, may se lyght
The lyght of thy body is thy
eye. Therfore when thyne eye
is syngle, then is all thy body
full of lyght, but yf thyne eye
be euyll, then shall all thy bo-
dye be ful of dartenes. Take
hede therfore that the lyghte
whiche is in the, be nat darke-
nes, for yf al thy bodye shal be
lyght hauyng no parte darke
then shal al be ful of lyght euē
as when a candeil doth lyght
the wch his brightnes.

¶ The P̄istle on saynt Luke
the Euangelystes day.

T He symilitude of þ faces
at. ye shal funde this P̄y-
ſle on saynt Mathewes daye
the Apostle. folio. lii.

In Englyſhe To liii.

¶ The Ḡospel on Haynte
Luke the Euangelystes day.
The x. Chapiter of the
Luke. 3.

¶ Ut lordē apointed other
ſeuenty alſo / ſent them
two and two before hys face /
into euery cytē a place, why-
ther he hym ſelfe wolde come.
And ſayde vnto thē / the har-
uēſt is greate, but þ laboūers
are ſewe, pray therfore þ lordē
of the haruēſt to ſend forth his
laboūers in to his haruēſt,
Go your waies, beholde I ſed
you forth as Lambes amōge
wolues, Beare no wallet nei-
ther ſcrippe / noȝ ſhoes, and ſa-
lute no man by þ way In what
ſo euē house ye entre in fyſte
ſay peace be to th̄ house. And
it þ ſone of peace be ther, your
peace ſhal reſte on hym / if nat
it ſhall returne to you agayne
and in the ſame house tary ſtil
eatiyng and dynbyng ſuche
as they haue, for the labourer
is worthy of his rewarde.

¶ The P̄istle on the xi. thou-
ſande Virgyns day.

¶ How fayre is achaſt ge-
neracion with charite, þ
memory of it is immortall, for
¶ lii. it is

The Hystyles & Gospels.

it is knowen to god and man
and when it is present, they fo-
lowe it: and deliye it, when it
ledeth the, and it triumpheth
crowned euerlastyngly, ouer
commynge of batayles vnde-
filed, a great multitude of wic-
ked men shal nat be profytalbe
& euyl plantes shal nat byng
forth hye trees, neyther shall
set a suer grounde, and if they
spynge in tyme in bowes, they
shalbe vnsure put they shalbe
moued with the wynde, & shal
be plucked vp with the ve-
hementy of the wind, the vnpa-
rite bowes shalbe broken, and
the fruyte of them shalbe un-
profitable and bitter to eate, &
profitable to nothinge, and al
the childzen which shalbe borne
to wycked men: are wytnes of
wyckednes agaynst they: pa-
rentes in they: interrogacion
the iuste man shalbe in rest, if
he be occupied with death.

C The Gospel on the. xij. thou-
sande Wyrgyns daye. The
xxv. Chapyter of

Mathewe. I.

J Esus sayde vnto his disci-
ples. The kyngedoime of
... heue is lykened to. x. byz-

In Englyshe.

gyns, whiche toke they: lapes
and wente to mete the bryde-
grome, & syue of them were fo-
lyshe, and fwe were wise. The
foles toke they: Lampes, but
toke none oyle with them, but
the wyse toke oyle with them
in they: vessels with they: la-
pes also. Whyle the brydgrom
taried, al slombred and slept, &
eue at mydnyght there was a
cry made, behold þe brydgrom
commeth: Go and mete hym:
The al those wyrgyns arose &
prepared they: lampes. And þe
folyshe sayd vnto þe wyse giue
vs of your oyle for our lapes
go out, but the wyse answered
sayeng, nat so leſt there be nat
ynough for vs & you, but go
rather to the that sell, and bye
for your selues, in conclusyon
whyle they went to by: þe bryd-
grome came, & they that were
redy wente in with him to the
weddynge, and the gate was
shut vp. Afterwardes came al
so the other wyrgyns sayenge,
Mayster, mayster, opē to vs/
but he answered and sayd. We
tely, I say vnto you I knowe
you nat, loke that you watche
therfore, for ye knowe neyther

The P̄stles & Gospels.
the day noz yet the houre, whē
the sonne of man shall come.

**C The P̄stle on Symon
and Iude's daye. The.**

vit. chapter to the
Romayns. C.

Bethen we knowe well
that all thynges woxes
for the best vnto them that lo-
ueth God whiche also are cal-
led of purpose for those whi-
che he knewe before, he also or-
dayned before that they shuld
be lyke fassioned vnto the sha-
pe of his sonne, that he myght
be the fyfste begoren sonne a-
mong many b̄ethen. Moze-
ouer whiche he apoynted be-
fore, them also he called, and
whiche he called, them also he
iustified, whiche he iustifyed/
them he also gloriified. What
shall we then saye vnto these
thynges, if God be on our side
who can be agaynste vs, whi-
che spared nat his owne sōne
but gaue him for vs al, howe
shal he nat with hym gyue vs
al thinges also. Who shal lay
any thing to v charge of god-
des chosene. It is god þ iustifi-
eth, who then shall condēyne
It is Christe whiche is deed /

in Englyshe. Fo. lxliii.
ye rather whiche is rysē agayn
which is also on þ ryght hāde
of god, and maketh intercessi
on for vs. Who shal seperate
vs frō goddes loue. Shal try
bulacyon, or anguyshē, or per
secucion, eyther hōger, eyther
nakednes, eyther parel, eyther
swerde: as it is w̄itten, for thy
sake are we killed al day long
and are counted as shepe ap-
poited to be slayne. Neuerthe
les in al these thyngs we euer
come, strongly thowewe hys
helpe that loued vs. Ye and I
am sure that neyther deth ney
ther lyfe, noz Angel, noz rule /
neyther power, neyther things
present, noz thynges to come /
neyther heeth, neyther loweth
neyther any other creature
shalbe able to departe vs frō
goddes loue / whiche is in
Christe Iesus our Lorde.

**C The Gospel on Symon &
Iude's day þ.rv.cha.of Io. C**

I I sue layde vnto his disci-
ples. This I commaunde
you, that ye loue togyther, if
the wozlde hate you, ye knowe
þ it hated me / before it hated
you, if ye were of the wozlde, þ
wozldē wolde loue you / þ ys
owne

The Pystles & Gospels
owne, because ye are nat of þ world, but I haue chosen you out of the wold, therfore hateth you the wold. Remembre my sayenge & I sayd vnto you the seruaunt is nat greater then his lord, if they haue persecuted me, so wyl they persecute you, if they haue kepte my sayenge, so wyl they kepe yores / but all these thynges wyl they do vnto you, for my names sake because they haue nat knownen him that sent me yf I had nat come and spokē vnto them / they shulde haue had sine / but nowe haue they nothyng to cloke theyz sinne withal. He that hateth me, hateth my father, yf I had nat done wōkes amonoge the whi che none other man dyd, they had nat sene, but nowe haue they sene, and yet haue hated bothe me and my father, euen that the sayenge myght be ful fyllid that is witten in theyz lawe. They hated me without a cause.

C The Pystle on þ al Hallo wes daye. The. vii. Chap. of the Reuelacyon of saynt Johan. 3

in Englyshe.

I Chan sawe an angel asce dynge from the rysyng of the sonne, which had the sealz of the lyuyng god, and he cryed with a loude voyce to þ. viii angels (to whom power was gauen to hurte the erth, and þ see) sayeng hurt nat the earth, neither the see, neither þ trees tyl we haue sealed the seruautes of our god in theyz fozehedes, and I herde the nōbre of them whiche were sealed, and there were sealed. C. 4. xiij. M. of al the trybes of the chil dren of Istraell. Of the trybe of Juda were sealed. xii. M. of the tribe of Ruben were sea led. xii. M. of the tribe of Gad were sealed. xii. M. of the tri be of Isser were sealed. xii. M. of the tribe of Neptalm were sealed. xii. M. of the tribe Ma nasses were sealed. xii. M. of the tribe of Symeon were sea led. xii. M. of the trybe of Leuy were sealed. xii. M. of the trybe of Isacar were sealed. xii. M. of the trybe of Zabu lon were sealed. xii. M. of the trybe of Joseph were sealed. xii. M. of the trybe of Beniamyn were sealed. xii. M. After this

The Pystles & Gospels.

After this I behelde and lo a
greate multytude(whiche no
man coulde nombre) of all
nacyons and people, and ton
ges, stode beore the seate, and
before the lambe, clothed with
longe whyte garmentes and
palmes in theyr handes, and
cryed with a loude voyce lay
enge saluacyon be ascribed to
hym that sytteth vpon the sea
te of our god, & vnto the labe
and al the angels stode in the
compace of the Seate and of
the Elders / and of the fourre
Beastes / and fell before the
seate on theyr faces and wo
shypped god sayenge, Amen.
blessyng and glory, wylde
and thankes / and honour
and power, and myghte
be vnto our god for
euer moze.

Amen.

C The Gospel on the al Hal
lowes daye. The. v. chapter
of Mathewe. I.

When Jesus saw the peo
ple. ac. Ye shall fynde
thys Gospel on Relyke Son
dape. Folio. lvi.

C The Pystle on al Soules
daye. The fourth chapter

in Englyshe fol. lvi.
of the fyfte Pystle to
þ Tessalonias. C.

I Wolde nat þrethren haue
you ignoraunt / as concer
nyng them whyche are fal
len a slepe, that ye forowe nat
as other do whyche haue no
hope, for yf we beleue that Je
sus dyed and rose agayne. e
uen so them also whiche slepe
by Jesus / wyll God bryng
agayne with hym. And thys
saye we vnto you in the wo
de of the lord, that we whiche
lyue and are remaynyng in
the commynge of the Lord
shall nat come ere they why
che sleepe / for the Lord hym
selfe shall descende from hea
uen with a shut and the voyce
of the archangell and trompe
of god / and the dead in Christ
shall aryse fyfth / then shall we
whiche lyue and remayne be
caught vp with them, also in
the cloudes to mete the Lord
in the ayre, and so shal we euer
be with the lord. Wherfore co
foste your selues one another
with these wordes.

¶ The Gospell on the all
Soules day. The. xi. cha
pter of Johan. C.

R. J. Martha

The Pystles & Gospels.

Martha sayde vnto Iesus
My lord yf thou haddeſt bene
here my brother haddeſt nat bene
deade, but neuerthcalleſſe I
knowe that what ſoeuer thou
aſkeſte of god, God wyl gyue
it the. Iesus sayde vnto her/
thy brother ſhall ryſe agayne
Martha sayde vnto hym. I
knowe wel he ſhal ryſe agayne
in the Resurreccyon at the laſt
daye. Iesus sayde vnto her:
I am the Resurreccyon and y
lyfe. Who ſo euer beleueth in
me ye though he were deade/
yet ſhall he lyue: and who ſo
euer lyueth, a beleueth on me/
Shall neuer dye, beleueth thou
this, She ſayde vnto him, ye
lord I beleue that thou arte
Christ the ſone of god whiche
haſte come in to the woldē.

E: The Pystle on Haynte
Martyrs daye. Ec-
clesi. xliiiij.

Beholde an excellent preſt
Ac. Ye ſhall fynde thys Pys-
tyle on Haynt Nycholas daye.
Folio xlviij.

E: The Gospell on Haynte
Martyrs daye. The.
xxv.chapt.of Ma-
thewe. 5.

in Englyſhe.

A CERTAYNE man re
dye to take his tourney.
Ac. Ye ſhall fynde this gospell
on Haynt Nycholas daye.
Folio. xlviij.

C The Pystle on Haynt Ma-
thyngs daye.

L ORDE I dyd lyfte vp
my p̄aier vpon the earth
and besoughte to be delyuer-
ed from deathe, I called v-
pon the lord, the father of my
lord / that he ſhulde nat leue
me helpeleſſe in the day of my
trybulacyon / and in the daye
of that p̄ouide man I prayed
thy name perpetually and ho-
noured it with confeſſion and
my p̄ayer was herde / and
thou ſauedſt me that I per-
iſhed nat and deliuered me out
of the time of vnighteousnes
Therefoze wyll I confeſſe and
praye the, and wyll blyſſe the
name of the lord.

E: The Gospell on Haynt
Kathyngs daye. The.
xiiij.chapiter of Ma-
thewe. 5.

THe kyngdome of heuen
is lyke vnto treasure. ac
Ye ſhall fynde thys Gospell
on Haynte Margarettes
daye

The Pystles & Gospels
daye. folio. lb.

C The Pystle on the daye of
wedding. The. vi. cha. of the
i. Pystle to the Cozyn-
thyans. C.

BRETHRE remembre ye nat
that your bodyes are the
membres of Christe / shall I
nowe take the membres of
Christe, and make them mem-
bres of an harlot. God forbyd
Do ye nat vnderstand that he
whiche coupled him self with
an harlot, is become one body
for two (sayeth he) shal be one
fleshe, but he that is toyned vnto
the lord / is one spirite / flee
soznicacion. All synnes that a
man doth are without the bo-
dy but he that is a soznicator /
sinneth agaynst his owne bo-
dy. Nowe i. t ye howe that
your bodyes are the temple of
the holy ghost, which is in you
whome ye haue of God / and
howe that ye are nat youre
owne, for ye are dircly bought
therfore gloriyfy ye in god in
your bodyes and in your spy-
ties, for they are goddes.
*****The gospel ouȝt day of wed-
dynge. the. xii. chapiter
of Mathewe. 3.

in Englyshe. folio. lxvi.
THe Pharyles came vnto
Jesus to tempte hym
and sayde to hym, is it lawful
for a man to put awaye his
wyfe for all maner of causes.
He answered and sayde vnto
them, haue ye nat redde howe
that he whiche made man at
the begynnyng made them
man and woman, and sayde
for this thyng shal a man leue
father and mother, and cleue
vnto his wyfe, and they twa-
ne shalbe one fleshe, wherfore
now are they nat twayne, but
one fleshe. Let no man there-
fore put a sondre that whiche
god hath coupled togyther.
***:** The Pystle at buryen-
ges/the fyȝt pystle to the
Tessalonyans, & the
iii. chapi. C.
IWolde nat brethen haue
you ignoraunt. ac. Ye shall
fynde this pystle on al soules
daye. folio. lxv.
***:** The Gosspell at buryen-
ges. The. xii. chapiter
of Johan. C.
MArtha sayde vnto Jesus
Lordeyf thou. ac. Ye shall
fynde this Gosspell on all sou-
les day. folio. lxv.

R. ij. Here

Here endeth
the **P**ystles and **G**ospels of
the **S**ayntes. And here
after foloweth the
Cable of this
presente
boke.

THIS IS
the table wherin ye shall
vnderstande in what lese ye
shall synde the **P**ystles, &
Gospels after the vse of
Salisbury of every
Sondaye & holy
daye in the
yere.

The psytle on the fyfte sonday
in Aduent. folio. i.
The gospel on þ same day. fo. codex
The psytle on the. iiij. sonday in
Aduent fo. eodem.
The gospel on the same day. fo. eo.
The psytle on the. iij. sonday in
Aduente. folio. ii.
The gospel on þ same day. fo. codex
The psytle on the. iiiij. sonday in
Aduente. folio. eodem.
The gospel on the same day. fo. eo.
The psytle at the bye Walle on
Christmas day. folio. eodem.
The gospel on the same day. fo. iii.
The psytle on saynt Steuens-
daye folio. eodem.
the gospel on the same day fo. eo.
The psytle on saynt Johannes

The Table:

daye the Euangelyst. Folio. llii.
The Gospell on the same daye.
Folio. eodem.
¶ The pystle on Chyldermas day
Folio. eodem.
The gospel on the same day. fo. eo.
¶ The pystle on the sonday after
Christmas day. Folio. v.
The gospel on the same daye. Fos-
lio. eodem.
¶ The pystle on Newyeres daye:
Folio. eodem.
The gospel on the same day. fo. eo.
¶ The pystle on Twelfe day E-
saye. Ix. Folio. eodem.
The Gospell on the same daye.
Folio. vi.
¶ The pystle on the sonday with
in the vras of the Epyphany. fo. eo.
The Gospell on the same daye.
Folio. eodem.
¶ The pystle on the. i. soday after
the vras of the Epyphany. fo. eob.
The Gospell on the same Sonday
Folio. vii.
¶ The pystle on the. ii. sonday af-
ter the vras of the Epyphanye.
Folio. eodem.
The gospel on the same day. fo. eo.
¶ The pystle on the. iii. sonday
after the vras of the Epyphanye.
Folio. eodem.
The gospel on the same day fo. g.
¶ The pystle on the. iii. sonday
after the vras of the Epyphanye.
Folio. eodem.
The Gospell on the same Sonday.
Folio. eodem.
¶ The pystle on the. v. soday after
the vras of the Epyphany. fo. eob.
The Gospell on the same daye.
Folio. ix.
¶ The pystle on the sonday after
weddyng goeth out called Septu-
gesima. Folio. eodem.
The gospel on the same day. fo. eo
The

The Table.

C The psytle on the sonday of. Ix.
to the Loiputhians. folio. x.
The gospel on the same day. fo. co.
C The psytle on the sonday of. I.
folio. eodem.
The gospel on the same day. fo. xij.
C The psytle on asþewenidysdaye.
folio. eodem.
The gospel on the same day. fo. xii.
C The psytle on the first sonday
in Lente. folio. eodem.
The gospel on the same day. fo. eo.
C The psytle on the ii. Sondaye
in Lente. folio. eodem.
The gospel on the same day. fo. xii.
C The psytle on the thryde sonday
in Lente. folio. eodem.
The gospel on the same day. fo. eo.
The psytle on mydlen sonday.
folio. 14.
The gospel on the same day. fo. eo.
C The psytle on passion sonday.
folio. eodem.
The gospel on the same day. fo. xv.
X The psytle on palme sonday. fo. eo.
X The passyon on the same Son-
day. folio. eodem.
The gospel on the same day. fo. iij.
C The passyon on good frydeþe.
folio. eodem.
The gospel on the same day. fo. xii.
X The psytle on Easter day. fo. xxij.
The gospel on the same day. fo. eo.
C The psytle on the monday in the
Easter weke. folio. eodem.
The gospel on þ same day. fo. eo.
C The psytle on Tewysday in the
Easter weke. folio. xxiiij.
The gospel on the same day. fo. eo.
C The psytle on the wednysday in
the Easter weke. folio. eodem.
The gospel on the same daye.
folio. xxvij.
The psytle on the first sonday af-
ter Easter daye called lowe Son-
daye. folio. eodem.

The Table.

The Gospell on the same daye.
folio. eodem.
The psytle on the iiij. Sondaye af-
ter Easter day. folio. xxv.
The Gospell on the same daye.
folio. eodem.
The psytle on the thryde sondaye
after Easter day. folio. eodem.
The Gospell on the same daye.
folio. xxvij.
The psytle on the iiiij. Sonday af-
ter Easter day. folio. eodem.
The Gospell on the same daye.
folio. eodem.
The psytle on the v. sonday after
Easter day whiche is the nexte so-
day before the Crosse dayes. fo. eo.
The Gospell on the same daye.
folio. eodem. xxvij.
The psytle on the monday in the
crosse dayes. folio. eodem.
The Gospell on the same daye.
folio. eodem.
The psytle on the viij. sonday even.
folio. eodem.
The Gospell on the same daye.
folio. xxvij.
The psytle on the Assensyon day.
folio. eodem.
The gospel on the same day. fo. eo.
The psytle on the sonday after the
Assensyon day. folio. 29.
The gospel on the same day. fo. eo.
The psytle on the wytson sondaye.
folio. eodem.
The gospel on the same day. fo. eo.
The psytle on Wüday in the wyt-
son weke. folio. xx.
The gospel on the same day. fo. eo.
The psytle on the Tewysday in the
wytson weke. folio. eodem.
The gospel on the same day. fo. eo.
The psytle on the wednysday in the
wytson weke. folio. xxij.
The gospel on the same day. fo. eo.
The psytle on the Trinitie Sondare.
B. iiij. folio.

The Table.

Folio. eodem.
the gospel on the same day. fo. xxxiiii.
The psalte on Corpus Christi day
Folio. eodem.
The Gospell on the same daye.
Folio. eodem.
The psalte on the fyre sonday after trinite Sonday. fo. xxxiiii.
The Gospell on the same Sonday folio. eodem.
The psalte on the seconde sonday after trinite sonday. folio. eodem.
the gospel on the same day. fo. 34.
The psalte on the. iii. sonday after trinite sonday. folio. eodem.
the gospel on the same day. fo. eod.
The psalte on the. iii. sonday after trinite Sonday. folio. xxxv.
the go'pel on the same day. fo. eod.
The psalte on the. v. sondaye after trinite Sondaye. folio. eodem.
the gospel on the same day. fo. eod.
The psalte on the. vii. sonday after trinite sonday. folio. xxxvi.
the Gospell on the same Sondaye.
Folio. eodem.
The psalte on the. vii. sonday after trinite sondaye. folio. eodem.
the gospel on the same day. fo. eod.
The psalte on the. viii. sondaye af-
trinite Sonday. folio. xxxvii.
the gospel on the same day. fo. eod.
The psalte on the. ix. sonday after trinite Sonday. folio. eodem.
the gospel on the same day. fo. eod.
The psalte on the. x. sonday af-
ter trinite sonday. folio. xxxviii.
the gospel on the same day. fo. eod.
The psalte on the. xi. sonday after trinite Sondaye. folio. eodem.
the gospell on the same Sondaye.
Folio. xxxix.
The psalte on the. xii. sonday af-
trinite sondaye. folio. eodem.
the gospell on the same Sondaye.
Folio. eodem.

The Table.

C The pystle on the. xliij. sonday
after trinite sonday. folio. eodem.
the gospel on the same day. fo. xl.
C The pystle on the. xxiij. londay
after trinite Sonday folio. eodem.
the gospel on the same day. fo. eod.
C The pystle on the. xv. Sondaye
after trinite sonday. folio. xij.
the gospel on the same day. fo. xij.
C The pystle on the. xxi. Sondaye
after trinite sonday. folio. eodem.
the gospel on the same day. fo. xl.
C The pystle on the. xviij. sondaye
after trinite sonday. folio. eodem.
the gospel on the same day. fo. eod.
C The pystle on the. xvij. sondaye
after trinite sonday. folio. eodem.
the gospel on the same day. fo. eod.
C The pystle on the. xij. sondaye
after trinite sonday. folio. eodem.
the gospel on the same day. fo. eod.
C The pystle on the. xij. sondaye
after trinite sonday. folio. xij.
the gospel on the same day. fo. eod.
C The pystle on the. x. Sondaye
after trinite sonday. folio. eodem.
the gospel on the same day. fo. eod.
C The pystle on the. xxi. sondaye
after trinite sonday. folio. liij.
the gospel on the same day. fo. eod.
C The pystle on the. xxij. sondaye
after trinite sonday. folio. eodem.
the gospel on the same day. fo. eod.
C The pystle on the. xxvij. sondaye
after trinite sonday. folio. xlv.
the gospel on the same day. fo. eod.
C The pystle on the. xxiij. sonday
after trinite sonday. folio. eodem.
the gospel on the same day. fo. eod.
C The pystle on the. nexte sonday
before Aduent sonday. folio. xlii.
the gospel on the same day. fo. eod.
C The pystle on the **H**edycacyon
daye. folio. eodem.
the gospel on the same day. fo. eod.

¶: Here endeth the table of the
Prestles & Gospels of the
Sondayes.

The Table.

Here after folowethe the Pyssles & Gosples of the Hayn- tes.

The pyssle on saynt Andiewes
daye. folio. xliii.
the gospel on the same day. fo. eod.
the pyssle on s. Nichol day. fo. eod.
the gospel on the same day. fo. eod.
The pyssle on the Loncepcyon
of our Lady. folio. xliii.
the gospel on the same day. fo. eod.
The pyssle on Saynte Thomas
day the apostle. folio. eodem.
the gospel on the same day. fo. eod.
The pyssle on the Lounuersyon
of Saynt Paule. folio. xlii.
the gospel on the same day. fo. eod.
The pyssle on Landemas day.
folio. l.
the gospel on the same day. fo. eod.
The pyssle on saynte Mathias
the apostles day. folio. eodem.
the gospel on the same day. fo. li.
The pyssle on the Annenciasyon
of our lady. folio. eodem.
the gospel on the same day. fo. eod.
The pyssle on saynte Georges
day. folio. eodem.
the gospel on the same day. fo. lii.
The pyssle on saynt Marke the
Euangelistes day. folio. eodem.
the gospel on the same day. fo. eod.
The pyssle on Phylipp and Ja-
mes day. folio. eodem.
the gospel on the same day. fo. eod.
The pyssle on the Inuencyon
the Crosse. folio. liii.
the gospel on the same day. fo. eod.
The pyssle on the natiuite of S
John the Baptiste. folio. eodem.
the gospel on the same day. fo. liiii.

The Table.

C The pyssle on s. Peter & Pa-
les daye. folio. eodem.
the Gospell on the same daye. fo-
lio. eodem.
C The pyssle on the comemoracy-
on of saynt paule. folio. iv.
the Gospell on the same daye. fo-
lio. eodem.
C The pyssle on the Ulysacyon
of our Lady. folio. eodem.
the Gospell on the Ulysacyon of
our Lady. folio. eodem.
C The pyssle on Relyke Sonday
folio. eodem.
the Gospell on Relyke Sondaye.
folio. eodem.
C The pyssle on saynt Margarets
daye. folio. eodem.
the Gospell on saynte Magaretes
daye. folio. eodem.
C The pyssle on Mary Magda-
leyne daye. folio. lvi.
the Gospell on Mary Magdalene
daye. folio. eodem.
C The pyssle on saynt James day
the Apostle. folio. eodem.
the gospel on saynt James day the
Apostle. folio. lvii.
C The pyssle on Saynte Annes
daye. folio. eodem.
the Gospell on saynte Annes daye
folio. eodem.
C The pyssle on saynt Peters day
ad vincula. folio. eodem.
the Gospell on saynte Peters daye
ad vincula. folio. eodem.
C The pyssle on the transfygura-
cion of our Lorde. folio eodem.
the gospel on the same day. fo. eod.
C The pyssle on the feaste of the
name of Jesus. folio. lxi.
the gospell on the same day of Je-
sus. folio. eodem.
C The pyssle on Saynte Laurence
daye folio. eodem.

The Table.

The gospel on the same saynt lynes
tence day. folio. eodem.
The pystle on the Assumption of
our Lady. folio. eo.
The gospel on the same day. fo. ix.
The pystle on saint Bartulmewes
day. folio. eodem.
The gospel on the same day. fo. eo.
The pystle on the decollacion of
saynt Iohan. folio. eo.
The gospel on the same day. fo. ixs.
The pystle on the Nativite of our
Lady. folio. eodem.
The gospel on the same day. fo. eo.
The pystle on the Exaltacio of the
Crosse. folio eodem.
The gospel on the same day fo. eo.
The pystle on s. Mathewes daye
the Apostle. folio. eodem.
The gospel on the same day. fo. lvi.
The pystle on s. Myghels daye
folio. eodem.
The gospel on the same day. fo. eo.
The pystle on the trās. of s. Ed-
ward the kyng & Lōfessour. fo. eo.

The Table.

the gospel on the same day. fo. lvi.
The pystle on iaint & vlike the Eu-
gelystes day. folio. eodem.
The gospel on the same day. fo. eo.
The pystle on the. rs. thousād yrys
gynne daye folio. eodem.
The gospel on the same day. fo. eo.
The pystle on Symon and Iude
es day. folio. lvi.
The gospel on the same day. fo. eo.
The pystle on al hallow' day. fo. eo.
The gospel on the same day. fo. lvi.
The pystle on the al Soules daye.
folio. eodem.
The gospel on the same day. fo. eo.
The pystle on s. Matthes day. fo. eo.
The gospel on the same day. fo. eo.
The pystle on s. Iakethyns daye.
folio. eodem.
The gospel on the same day. fo. eo.
The pystle on the same day of wed-
dynge. folio. lvi.
The gospel on the same day. fo. eo.
The pystle at buryeng. fo. eo.
The gospel on the same day. fo. eo.

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